

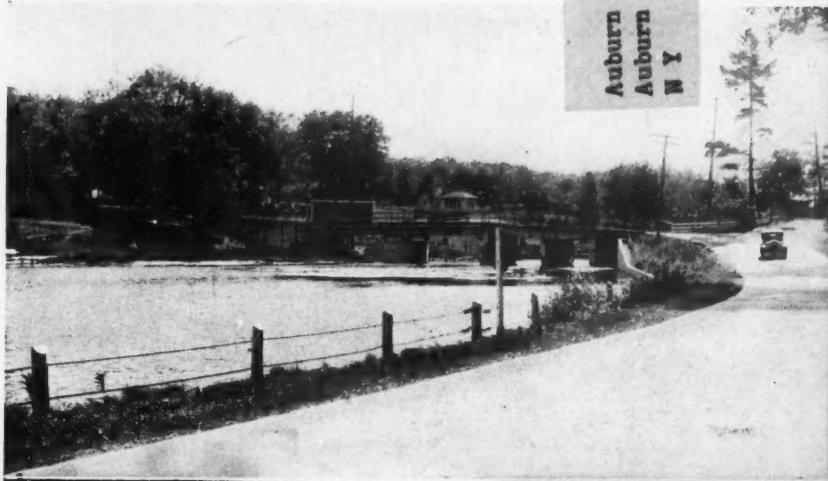
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Vol. XXXIV

AUGUST, 1934

No. 12

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August, 1934

If You Are a Premillenarian

I have a message for you. It is of supreme value if you wish light for these dark days. I advertised this same message some time ago. The letters I received from those who had sent for it were filled with gratitude to God for a new revelation that had come to them; almost every one said in effect: "This should be read by every Christian in America."

So I am making the same announcement once again; I want to reach every true Christian who is longing for the coming of the King, and I am doing my part to accomplish it. Whether I reach you depends on yourself.

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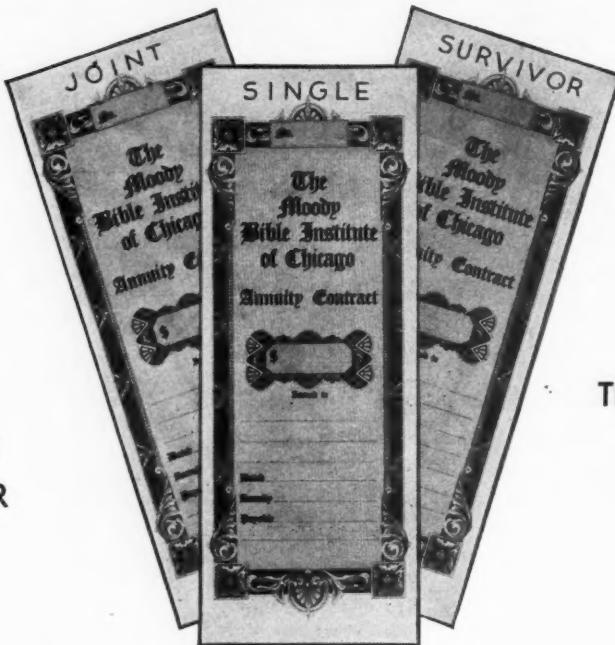
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Moody Bible Institute Monthly

Moody Bible Institute Monthly

AUGUST, 1934

EDITORIAL NOTES

And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.—Luke 7:31, 32.

I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered, has been the effort of men to earn, rather than to receive, their salvation. **Cut from the Loaf** than that the reason that preaching is so commonly ineffectual is, that it calls on men oftener to work for God, than to behold God working for them. If, for every rebuke that we utter of men's vices, we put forth a claim upon their hearts; if, for every assertion of God's demands from them, we could substitute a display of His kindness to them; if, side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the being of an awful Deity, which men, though they cannot and dare not deny, are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, inevitable, but all-beneficent Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market-place.—John Ruskin, in *Modern Painters*.

There is a great body of truth which has ever gone by the name "evangelical," to which it is wise for all of us to adhere in these days. Or, changing the figure, it is a highway our fathers have traveled in all the generations, and hence not difficult to discover, and certain to lead us to the goal. When we turn from that highway never so slightly, either to the right hand or to the left, we are courting trouble both for ourselves and those who blindly follow us. For this cause we are glad that contributors in this issue are warning us of theories now gaining ground in certain quarters, regarding the Great Commission, on the one hand, and Israel's status on the other. The plain speaking on these themes by Pastors Robertson and Roadhouse, both from across the border as will be seen, is earnestly commended to our readers.

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein,

and ye shall find rest for your souls" (Jer. 6:16). Any other path than the ancient one is a by-path, "a way not cast up," as the same prophet tells us in another place (18:15). It is one that God has not marked out for us, hence certain to cause stumbling. The convention of the Independent Fundamental Churches recently held in Chicago, further echoes from which are heard in this issue, sets a good example in this respect to all our churches.

The 146th General Assembly of the Presbyterian Church, U. S. A., will be remembered longer than some others because of its disciplinary act regarding "The Independent Board for Presbyterian Foreign Missions." **The Presbyterian Assembly** It commanded it to desist forthwith from soliciting funds from Presbyterian churches, and notified the ministers and laymen affiliated with it to sever their connection.

We are incompetent to speak on the merits of this action, but we are not surprised to learn that the parties inhibited decline to obey the mandate. They maintain that the Independent Board as such, is not in the Presbyterian Church. That is to say, it is not an integral part of it, and hence the denomination has no more power over it than over almost any other board for almost any other purpose that might be formed by members of the Presbyterian Church. They maintain in the second place, that the action of the Assembly was unconstitutional, not only because the persons forming the board were within their rights, but because they were adjudged guilty and penalty pronounced upon them without trial. They received no written notice of any charge, no list of witnesses, and no bill of particulars. If the members of the Independent Board disobey the mandate, then their Presbyteries are directed to try them. To try them for what? they ask, inasmuch as the Assembly, the highest court of the Church, has already decreed them to be offenders!

We cannot predict the outcome of the issue, but we are confident that if the decree of the Assembly prevails, it will afford great comfort and support to Modernism both in the home and on the foreign fields. That is not by any means, to say that the majority in the Presbyterian Church, or even in the late Assembly, are, or were, modernists, but only that the Independent Board for Presbyterian Foreign Missions is an organized rebuke of Modernism with-

in the sphere of Presbyterianism with which Modernism is obliged to reckon.

Some twenty years ago in an Indiana city, a young Christian was working in a dry goods store, whose proprietor was a Jew. After a year or two, he

About a Certain Jew expressed a desire to become a minister, but he had a wife and child and no money with which to undertake training for the ministry. His employer, impressed by his earnestness and sincerity, and aware of his financial state, insisted on being permitted to aid him.

Through the years of his training the Jew continued to be not only a source of financial aid to the young man, but of encouragement to him in other ways as well.

Later the young man and his wife went to the foreign mission field, and it greatly pleased the Jew that they were willing to leave home and friends and go anywhere for the Christ they loved.

After two years of service on the field they were compelled to return to this country because of ill health of the wife. Money was scarce in the mission board under which they served, and again the Jew showed his interest by advancing the needed funds for their return.

The Jew is not a Christian, but he deeply respects the minister for his faith, and often attends his meetings, listening with deep interest as he preaches the gospel.

We relate the foregoing for whatever our readers may think it worth. It illustrates the way a Jew reacts to sincere Christian living, and in view of the present anti-Semitism it may have a salutary effect.

Herman Bernstein, in the *Jewish Daily Bulletin* (N. Y.), informed us sometime ago, that "converted Jews" established a

Christian Jews in Germany "Ghetto Church" near the Central Jewish Synagogue in Berlin as a kind of camouflage. They accepted baptism, he said, in the hope that it would divorce them from the sorrows and problems of their race and make them and their children part of Germany. But they are realizing their mistake, he went on to say, and are now "taking it coming and going." The Nazi "Christians" treat them as Jews and the Jews regard them as renegades, so that their plight is at once "tragic and ludicrous."

We do not know how near the truth Mr. Bernstein comes, but we hope he is mistaken. That there are Simon Maguses

among the German Christian Jews is possible, but there are Aquilas and Priscillas among them also, beyond doubt. Our correspondent—a Christian Jew—who sent us Mr. Bernstein's editorial, accompanied it with a letter, in which he charged that "a German Jew is, and always was, a conceited Jew hating his Polish and Russian brethren," for which reason he is convinced, he said, "that God is using Hitlerism as a rod to unite and make them one."

He agrees with Mr. Bernstein, however, that the Christian Jews of Germany, many of them at least, are merely camouflaged as such, and have become baptized "only to enter a college or for business reasons." God is punishing them, in his opinion, until they shall be forced to go "back to Palestine and there accept our most loving Saviour and Lord Jesus Christ."

How confusing it all is and yet how true to prophecy! As we read such things and hearken to such witnesses, it deepens our sympathy for the chosen people, Christian or non-Christian, sincere or camouflaged. Like the great apostle to the Gentiles, we say the "truth in Christ and lie not," our conscience also bearing us witness in the Holy Ghost, that we have great heaviness and continual sorrow in our heart for Israel (Rom. 9:1, 2). Our prayer to God is that they might be saved (Rom. 10:1). And yet of how few will this be true until the hour of their great tribulation when, as a nation, they shall look upon Him whom they pierced and mourn because of Him (Rev. 1:7)! That hour hastens, we believe, and while we long for it, and are glad in its expectation because it means the return and the reign of Christ, yet as we think of Israel we "rejoice with trembling." Thank God, that "for the elect's sake those days shall be shortened" (Matt. 24:22).

+++

The *Buffalo-Courier Express* called it that in commenting on an article in the *Cosmopolitan* by Eugene Lyons. This writer, an American

"Painting It Black" correspondent in Russia for six years, returned home after crossing

Europe from end to end and finding, as he said, "war again idealized at every frontier." Perhaps he overdoes it, says the editor, "his black may be too black. But after all, events are constantly revealing tendencies, man motivated, senseless and imbecilic, that make even the most optimistic fear that civilization is threatening self-destruction and thus preparing the way for a new upward climb after a period of stagnated suffering."

The editor is hopeful, it will be seen, but after all, it is hope in man, not in God. "Only a strong faith in the ultimate common sense of the human race holds one steady in these days of supernaturalism," is his conclusion. That is a new word to us, "supernaturalism," but if it mean supernaturalism, then of course we can understand it. But how shall the "common sense of the human race" hold us "steady," much less start "a new upward climb," when it is that same common sense that has brought us where we are? Were it not better to cease boasting of our "common sense" and cast ourselves at the feet

of the God of nations? Is not that the supernaturalism that we need?

+++

The majority of us men and women are deeply interested in this subject, and for obvious reasons. We have no wealth of our own and lack the genius to obtain it, yet we would like to possess it. We have genius for other things that are worth while, genius that many wealthy people do not have, and which they would like to get. But we are unwilling to make an exchange on reasonable terms, or at least we are impatient to wait for it. We want the government to exercise its power to spread this wealth around right now.

Then what will happen? Within a decade it will be back again in the hands of the same people. They know how to get it. It is their business, not ours. We will make a mess of it while we have it, and it will be a relief to let the experts handle it once more for the general good. They are being taught a lesson meanwhile, and they will handle it better when it returns to them. See if this philosophy does not come true?

+++

Here is a Christian brother in the great Northwest approaching three score years and ten, who works for \$65 a month. He has a wife and a home to keep on that, but nevertheless, he aids in the support of two local churches and also sends an annual contribution to the Moody Bible Institute. Besides this he subscribes for the *MONTHLY*, saying, as he wrote us recently, "I cannot very well get along without it." The reason he gives is thus stated:

"In the last year or so, I have heard the following from our preachers: 'Christ was not virgin born'; 'Christ died a martyr on the Cross'; 'the book of Job is nothing but a picture and there was no such person'; 'the Garden of Eden is the same thing, there never was such a place'; 'there is no such place as heaven as the Bible says.'

"When I speak to this dear brother about these things he tells me the Bible is the most contradictory book ever written. Therefore, I gave up, for I cannot support that kind of truck. I hope and pray the Lord will forgive me. If you can find something in this to put in the *MONTHLY*, it might help some other brother who is in the same boat as I."

+++

A correspondent in West Virginia sends the following incident, which will interest our readers as well as it has interested us.

Unconscious Influence Recently, while traveling by train from West Virginia to Missouri for evangelistic work, I was reading the May issue of the *MONTHLY*.

"I had been deeply interested for about an hour, and as the train approached Indianapolis a lady addressed me, and said,

"Sir, would you mind telling me the name of the magazine you are reading? I have watched from the seat behind, and

as you turned each page my interest in the titles of the articles grew, until I began to pray you would turn to the cover so I could secure the name of it. I am leaving at Indianapolis, but could not get off without making my request. I have searched a long time for a magazine so balanced and so intensely interesting."

"This serves to illustrate what I frequently say in the pulpit, 'We never know, moment by moment, the influence our lives exert upon those with whom we come in daily contact.'

"In the service of our Lord Jesus Christ,
"R. H. K."

+++

During the visit of the United States fleet to New York City in June, the New York Bible Society replenished the supply of Scriptures for the officers and enlisted men of the navy there represented. The distribution was the fifth that the society has made to the United States fleet while visiting our waters, the number of Scriptures thus distributed being approximately 100,000 volumes. The sole field of this society in the distribution of the Scriptures is Manhattan, the Bronx, Staten Island, Ellis Island, the harbor of New York. The work is undenominational, and the Bible is circulated in seventy-nine languages and in raised type for the blind. The general secretary is Rev. Millard L. Robinson, Ph.D., 5 E. 48th Street, New York.

+++

The International Christian Crusade, with headquarters in England and Canada, is an effort now six years old, to restrain the anti-God forces of the world which are now combining in a mass attack on the Christian faith. Forty million atheists now inhabit the United States, according to the president of the American Association for the Advancement of Atheism.

The method of the Crusade is to plant small bands of Christian men and women in strategic places all over the world, and thus establish a net-work of believers for prayer and personal work with those who have problems and difficulties concerning the Christian faith. The organization is also endeavoring to establish a correspondence bureau and link up such unbelievers with the leading Christian scholars and scientists of the world.

The English office is located at 9 Cranborne Road, Liverpool, and the Canadian office at 366 Bay Street, Toronto.

POWER OF THE BIBLE

"We really learn only from those books which we cannot criticize. The author of a book which we could criticize would have to learn from us. That is the reason why the Bible will never lose its power; because, as long as the world lasts, no one can stand up and say: I grasp it as a whole and understand all the parts of it. But we say humbly: as a whole it is worthy of respect, and in all its parts it is applicable. . . . I am convinced that the Bible will always be more beautiful the more it is understood."—Quoted by Arthur Brisbane.

That Man Needs a Personal God is Demonstrated by an Atheist

Editorial

THE atheist in mind is the distinguished lawyer Clarence Darrow, whose native ability, broad knowledge of human nature, and sympathy with the man in the minority have brought him wide publicity and great success. He has written *The Story of My Life* (Scribners), which is not more a recital of occurrences in that life than a series of philosophic observations on what he considers the causes back of those occurrences. It is a changing philosophy which he reveals, one that is modified by circumstances as they have arisen or by books that he has read. But at length he reaches a stopping place where he says, "This is still my attitude on social and political questions." We turn back a few pages therefore, to clarify our understanding of what that attitude is.

The Single Tax Theory

And first we find that at one time Darrow was a pronounced disciple of Henry George, but he changed his mind subsequently as he learned more about the motives of individuals and communities. This broader acquaintance caused him to become doubtful about George's theory of reducing the land to private ownership, since in his (Darrow's) judgment no important social readjustment could come while anyone could claim the unconditional right to any part of the earth. He "grew weary," he said, "of the everlasting talk of natural rights," which he considered only "a hangover from the seventeenth century in France, when the philosophers had given up the idea of God, but still thought that there must be some immovable basis for man's conduct and ideas."

It was at this point that we were first struck by the author's unintentional testimony to man's need of a personal God. For example, had Mr. Darrow known divine law as well as he knows human law, might he not have been comforted by the thought that he was in agreement with the God whose existence he denies? In the theocracy of Israel God gave them the land of Canaan in perpetuity, it is true, but He always retained His right in it. And He retained that right that no man might claim an unconditional right to any part of it. Moreover, He required the occupants of the land to so use it as to secure a just distribution of its wealth. And furthermore, that principle shall go into operation again when God comes to earth a second time in the person of His Son. The Levitical law as modified by the Sermon on the Mount will then become operative doubtless over the whole millennial earth. What a pity that a man like Darrow should be in total ignorance of this!

Socialism

Renouncing the single tax theory, Socialism next became to Mr. Darrow the more logical and profound idea, and this

because it recognized that if man was to make a better world it must be through the mutual effort of the human units, "a co-operation that would include all the units of the state." And yet even this did not satisfy Darrow's sense of need. "I had too little faith in men to want to place myself entirely in the hands of the mass," said he. That is, he never could convince himself that any theory of Socialism so far known was consistent with individual liberty. "I never could imagine life being worth while," he writes, "without the opportunity to carry out individual desires."

And here again he shows man's need of that personal God "whose service is perfect freedom" (Anglican Prayer Book). "Ye shall know the truth," said Jesus, "and the truth shall make you free" (John 8:32). "Where the Spirit of the Lord is there is liberty" (II Cor. 3:17). "The glorious liberty of the children of God" (Rom. 8:21). In other words, the true child of God carries out his individual desires because after all they are God's own desires, awakened and operative in his heart and life by the Holy Spirit through the new birth. The man of Christian faith is free, but he does not use his freedom for a cloak of malice, but as the servant of God (I Pet. 2:16). If Mr. Darrow only knew that!

Anarchism

Finally, Mr. Darrow graduated from Socialism into anarchism, as taught by Kropatkin, Reclesus, and Tolstoy. This impressed him more than Socialism, he says, and yet not in any practical way, but "only as the vision of heaven held by the elect, a far off dream that had no relation to life."

Anarchism, from *anarchos*, without a king or chief, is commonly understood by us to stand for rebellion against all government or authority. An anarchist is one who would overturn by violence all institutions of society, all law and order, all rights of property, and with no purpose of establishing any other system in its place. An anarchist as we look at him is one who is actuated by mere lust of plunder. But we doubt if Mr. Darrow meant that kind of anarchy. We do not think it was Tolstoy's idea either. Certainly it was not that of its earliest exponent, Proudhon, who, in the first half of the nineteenth century, declared that the true form of the state is anarchy. That which he (Proudhon) meant was "the union of order with the absence of all direct government of man by man as the political ideal."

And is not this the millennium? Assuredly there will be the union of order in the millennium, and also with it an absence of government of man by man. The reason or the explanation of the latter will be, that the government shall then be upon Christ's shoulder, "of the increase of whose government and of peace there shall be no

end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and justice from henceforth even for ever" (Isa. 9:7). No wonder Mr. Darrow should speak of it "as the vision of heaven held by the elect," for that is just what it is if only God's elect be meant!

Darrow's mistake was to describe it as "a far off dream that had no relation to life." It is no dream, in the first place, but the very Word of the eternal God, which like Himself endureth forever. And in the second place, instead of having "no relation to life" the absolute contrary is the fact, for "he that believeth . . . hath everlasting life" (John 3:36). Would to God it were Mr. Darrow's possession!

How sad it is that such a man, "with the mists already gathering about my head," should feel obliged to say, "Life consists of the impressions made upon the puppet as it moves across the stage." Sad that at nearly four score years of age he should feel obliged to say, "I am inclined to believe that the most satisfactory part of life is the time spent in sleep, when one is utterly oblivious to existence."

THE GOSPEL NOT A NOSE OF WAX

Do you imagine that the gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted according to the fashion of the period? Is "Advanced Thought" to be the cord with which the Spirit of the Lord is to be straitened? Is the old truth that saved men hundreds of years ago to be banished because something fresh has been hatched in the nests of the wise? Think ye that the witness of the Holy Ghost can be shaped and molded at our will? Is the Divine Spirit to be rather the pupil than the teacher of the ages? "Is the Spirit of the Lord straitened?"

My very soul boils within me when I think of the impudent arrogance of certain wilful spirits from whom all reverence for revelation has departed. They would teach Jehovah wisdom; they criticize His Word and amend His truth. Certain scriptural doctrines are, forsooth, discarded as dogmas of the medieval period; others are denounced as gloomy, because they cannot be called untrue. Paul is questioned and quibbled out of court, and the Lord Jesus is first belauded and then explained away. We are told that the teaching of God's ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth.

"Is the Spirit of the Lord straitened?" Shall His ministers speak as if He were? Verily, that same treasure of truth which the Lord has committed unto us we will keep inviolate so long as we live, God helping us.—C. H. Spurgeon.

The Great Commission— Is It Binding upon the Church Today?

By Rev. W. M. Robertson, Vancouver, B. C.

IT IS being taught in some quarters that the Great Commission given by our Lord in Matthew 28:18-20 is Jewish and not for the present Gospel Age. Those who so teach are the victims of a hyper-dispensationalism that makes distinctions where none are to be found; that reads into the Word so much that is not there, and reads out of it so much that is. This system of interpretation makes of the New Testament a kind of crazy-quilt, an intricate puzzle that the ordinary mind cannot decipher. It is as far removed from the "simplicity which is in Christ," as night is from day. It is one thing to interpret Scripture in the light of plain dispensational distinctions; it is another to go through the New Testament using a highly artificial method of interpretation and attach labels or tags—"Jewish ground," "church doctrine," "legal ground," to books and chapters until humble souls are lost in amazement, and wonder what they *can* accept as for themselves.

A Toilsome Quest for Nothing

This pernicious and fanciful method makes the Word of God, not a green pasture where the sheep may eat and lie down satisfied, but a toilsome quest for that which satisfieth not. The Bible is not a book of puzzles for clever minds, but a revelation "making wise the simple." The question before us is causing strife and confusion, and threatens to cause serious division in the ranks of fundamentalists. Professing to be actuated by a desire for closer fellowship, the advocates of this system are forcing an issue that can only result in injury to the cause of Christ.

I

Is the commission of Matthew 28 binding upon the Church today?

We answer in the affirmative and maintain that it contains the marching orders of the Lord's servants from the resurrection to the end of the age. This is denied by the exponents of hyper-dispensationalism, who affirm that it has nothing to do with the Church. Yet there is not the slightest proof adduced in support of the contention that our Lord did not intend the command to apply immediately. It is surely a "great blunder" not to speak of something worse, to affirm that when our Lord said, "Go ye," He meant certain people who were to go two thousand years later!

In the Word of God when a long period is to elapse ere a certain scripture is to come into force, a hint is usually given (see Jer. 29:10; Dan. 12:6, 8, 9). There is no such hint in Matthew 28. Not the faintest semblance of support is forthcoming that the disciples were addressed as representative of some Jewish remnant in the remote future. There is not the slightest suggestion that the Lord did not



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mean His command to become operative straightway, or that His orders were to fall into abeyance for a long period. The plain meaning of the words is that they refer to a work of witnessing to be begun at once by the men addressed, and to be carried on by their successors to the end of the age. Comparing Matthew 28 with Acts 1, we see that the men who received the commission to "disciple the nations" were told to tarry in Jerusalem until they were endued with power from on high. This was fulfilled at Pentecost, and they began at once to fulfill the first stage of their ministry, "beginning at Jerusalem." Despite an array of supposed reasons to the contrary put forth by the advocates of hyper-dispensationalism, the conclusion forced upon an ordinary reader of the Acts is that what follows is but an unfolding and development of the same testimony to Judea (Acts 9), Samaria (ch. 8), and the uttermost parts of the earth (ch. 13, 14), the ministry of Paul not excepted.

A "Non Sequitur"

It is objected that there is no record of the formula in Matthew 28 being used in the Acts, and that this is proof that the Great Commission was not in operation. But this is a *non sequitur*. Where there is a mention of baptism it is "in the name of Jesus Christ" (Acts 2:38; 10:48) or "in the name of the Lord Jesus" (Acts 19:5, etc.). It seems plain enough that these passages refer, not to a formula in use, but to the authority for performing the rite. Peter uses this phrase at Jerusalem (Acts 2) and at Cæsarea (Acts 10) to enforce his words. He commanded them to be baptized not of his own will or wish, but on the authority of Him to whom "all authority is given in heaven and earth." There is no valid reason for doubting that the rite was carried out in our Lord's way "into the name of the Father, and of the Son, and of the Holy Spirit."

II

Is the commission of Paul in Acts 26 in contrast to that of Matthew 28?

The advocates of hyper-dispensationalism affirm that it is, and also that Paul practically repudiated water baptism. Yet there is no contrast between the two commissions and no contradiction. The one is general and the other individual. The latter furnishes what the other lacks. If the two passages are placed side by side, this will be plainly seen. The commission to Paul supplements, but in no wise supersedes that of the eleven.

Then again, in looking at the word in Matthew we have to ask, What period of time did the Lord mean when He said, "Lo, I am with you always, even unto the end of the age"? Did that include the Church period or not? If the command to baptize does not refer to this present age, then the assurance of His presence is not for this time. What a loss if this were true! But the Word does include this present period. This seems clear from another scripture in Matthew's Gospel. In chapter 13 we have a series of parables in which we have God's purposes concerning both Israel and the Church. In verse 35 we have a quotation from Psalm 78:2: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

The Church Secret

Now, what things have been kept secret? Israel was no secret. The kingdom was no secret. The nations were no secret, but the Church of God *was* (Matt. 16:25; Eph. 3:9). The mysteries of the "kingdom of heaven" (Matt. 13) described in the parables include the Church, and the Church period is undoubtedly included in the "age" spoken of in verse 40; the end of that age being when the Son of man shall come in judgment. Therefore when the Lord said, "Lo, I am with you always, even unto the end of the age," He meant that He would be with *all* His servants through *all* time till He should come Himself—first to judge and then to reign. And if this be so, then the commission to preach, to make disciples, to baptize into the name of the Father, and the Son, and the Holy Spirit, and to teach them to observe all things, also holds good from the time the commission was given to the end of the age, and is binding upon the Church today.

The Claim of Obedience

Attempts are made to evade this by saying that if we are to teach converts to observe all things that Christ taught, we are going back to legalism. Let those who would thus get rid of the precepts and principles of Christ settle accounts with their Master, for He said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall

teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). *It is recalled to be obeyed.* No subtle juggling with words, no insistent claim on the privileges of grace, no empty praise of precepts insulted by non-observance can exempt any disciple from rebuke who dares to discard His Lord's commands. To obey is better than sacrifice.

III

Did the commission and ministry of Paul exclude baptism?

Much is made of the fact that there is no reference to baptism in Acts 26, but the fact that the apostle was baptized at the same time and received no annullment of the ordinance, goes to show that the instructions of Matthew 28 still held good. It is certain that Paul considered baptism as part of his commission, for he practiced it. Out of the ten recorded baptisms in the Acts, five were in direct association with his ministry. Besides all this, he bases some of his most important doctrinal teaching on the rite in the epistles to the Romans, Galatians, and Colossians. Thus the argument from silence, so marked a

feature of the propaganda under consideration, collapses.

When in I Corinthians 1:17 Paul writes, "Christ sent me not to baptize, but to preach the gospel," he is not, as some imagine, throwing discredit upon the ordinance of baptism. He means, as the context shows, that baptism was not his primary task. The fact that he did sometimes baptize with his own hands proves that so far from discarding baptism, or thinking it something foreign to his commission, he considered it an integral and important part of it.

What shall be said of a system of teaching that, in order to be consistent with itself, robs us of the Master's words—words under whose spell men and women have gone forth to the regions beyond to preach the unsearchable riches of Christ—and pushes them away down into futurity, denying us the right to them in this Gospel Age?

A Pertinent Question

Why should the fact that Matthew's Gospel, the Epistle to the Hebrews, and the Epistle of James were written to Jews, invalidate their claim to be taken and used

by all believers as containing inspired instructions? If these books are to be disqualified to bear witness or otherwise rendered nugatory because they are said to have been written to Jews, why may we not as American or English Christians declare that the epistles written to the saints in Rome or in Corinth show "neither the privileges nor the duty of American or English Christians"? It would be as sensible to say that the death and resurrection of our Lord were exclusively Jewish as to affirm that that which sets forth our share in them is not also for the Church. Some seem to forget that the Church existed as a reality before its distinctive character was revealed, before even Paul was converted, for it was the very Church of God he was then persecuting.

To include any ordinance of the Lord in the same category as temporary gifts and signs shows a sad lack of perspective in biblical interpretation. In the light of Scripture and of the mighty sanction and support of the Holy Spirit on those who have gone forth under their mighty imperative—we still hold fast our "marching 'ers"!

Incredibility and Danger of Anglo-Israelism

By Rev. W. F. Roadhouse, Toronto, Canada

CONSIDERED from the biblical aspects, Anglo-Israelism is utterly incredible. No less from the standpoint of history, for there is no historical proof. Our purpose, however, is to indicate within the limits of this article, the unquestionable scriptural repudiation of this teaching that is being so pressed in these days.

From year to year Anglo-Israel teaching has shifted its ground. Before the Great War it included the Teutons; somehow they were left out during those hectic years! Now it affirms that Great Britain and the United States are "Israel"; that the early Abrahamic promises definitely pertain to these lands, Britain being "Ephraim" and the United States "Manasseh"; that "the last days" and "the latter days" refer to the present time; and that the biblical "throne of David" is now Britain's throne! They declare officially that these two nations should "proclaim that the kingdom of God is manifest in our *national* life. There is salvation for our civilization in this crusade . . . There is salvation for the world in it." To an intelligent Bible student, with an open Bible, such a claim is entirely beside the mark.

But for discussion's sake, let us grant the contention that we are the Abrahamic peoples, possessing the Davidic throne, and that these are the prophetic "last days." And granting this, let us see the incongruous and incredible things that of



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necessity belong to us.

1. Accepting that Britishers and Americans are truly "Israel," to be biblical we must be sifted among the nations, expatriates, as Amos 9:9 foretells. We must be "outcasts," requiring to be reassembled from every country under heaven, even from "the isles of the sea," according to Isaiah 11:12. Such things are not true of Anglo-Americans—but of the ubiquitous Jew!

2. God's "Israel" has had barren, unproductive lands, not as an uncultivated wil-

derness, but as one that called for rehabilitation as Ezekiel 36:16-38 declares. The fig tree, the olive, the grains have failed, and the herd stalls are empty. Do the prosperous lands of America and England not refuse to fit this description? The people of the weary feet, however, have begun to take their trek back to God's land, letting the thought of Jerusalem come into their heart, and are finding shelter there after these long centuries (Jer. 50:4, 5, 28; Rev. 18:4). Neither America nor Britain require repatriation: their conditions are thoroughly contrary to the Bible's picture of present-day Israel.

3. Quite as impossible of belief are the many things predicted spiritually of God's "Israel." We cite several.

(a) They are compared to a veritable mummy! Like the symbolic scarab of Egypt, laid away in the heart of the mummy, with the hope of living again, Israel is today dead, lifeless, unresponsive, but with the promise of the new "heart" of spiritual resurrection (Ezek. 36:26; 37:1-11) in the days ahead.

(b) This theory disregards God's recorded threefold division of humanity, the Jew, the Gentile, and the Church of God (I Cor. 10:32). So God's wisdom divides our world; but this unbiblical teaching seeks to impose upon us a fourth, preferred nationalistic class, a thing quite alien to our New Testament—a so-called "national basis for the kingdom of God"!

(c) This last clause ever brings up the constant citing of Matthew 21:43: "The kingdom of God shall be taken from you (natural Israel of the past), and given to a nation bringing forth the fruits thereof." And this nation, it is declared by Anglo-Israelism, is "the British commonwealth of nations and the United States"! Is it true? For sure light, let the consistent usage of the Scriptures interpret any term used by them. Peter clarifies the matter. In his epistle he gives light upon this very teaching (I Pet. 2:1-9). This context also speaks of "the stone," namely, the Lord Jesus Christ, "disallowed," but now become the "chief corner stone" of the new "spiritual house" that with "living stones" is being reared. These are "newborn babes," "born again" by "the word of God" (2:2; 1:23). And, says the apostle, these constitute "an holy nation"—not national units as such, whether from the United States or Great Britain, or elsewhere. Emphatically, entrance to "the kingdom of God" is by no racial bloods, but by the birth "from above" (John 3:1-11). What matters Israelitish "circumcision" or Gentile "uncircumcision" — both are nothing says Paul (Gal. 3:27, 28; 6:14, 15). And, dear reader, no accredited Church of Christ has ever taught other than this—beware of end-time delusions!

4. The crown-rights to the "throne of David." In Psalm 89 the inspired psalmist confirms and expounds the Davidic covenant (II Sam. 7:11-13). Jehovah says, "I have found David, my servant; with my holy oil have I anointed him" (v. 20).

Thus David was made the historical head of the Davidic line. But in verses 20-37 the prophet (as so often) views the far horizon, and he sees "great David's greater Son." "Also I will make him my firstborn, higher than the kings of the earth." Who is this other? Listen to the answer: "Jesus Christ who is . . . the firstborn of the dead, the ruler of the kings of the earth" (Rev. 1:5 R. V.). The psalmist continues (Ps. 89:36, 37), "His seed shall endure forever, and his throne as the sun before me . . . as a faithful witness in heaven." Again our attention is called to "Jesus Christ who is the faithful witness" (Rev. 1:5).

Can it be made more clear? It is our Lord Himself who will be the sitter upon David's throne. He is designated "Son of David" a dozen times in the New Testament. Moreover, in A.D. 33, on the Day of Pentecost, the apostle interpreted the Davidic heir for us. They then had no ruling king in the Davidic line. However teachers may interpret the covenant of II Samuel 7, it remains an undeniable fact that visible, continuous, earthly kingship was an absolute thing of the past. Hear Peter's explanation: "That of the fruit of his (David's) loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of (a visible, earthly line? No, but of) the resurrection of Christ" (Acts 2:29-36). Paul also interprets: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but

as of one, And to thy Seed, which is Christ" (Gal. 3:13-16).

This draws within the compass of but one single person the perpetuation of the royal line; not the going far afield into a purely Gentile race for the perpetuator of David's "house," but the lifting it out of the merely earthly "seed" into the glorious heavenly, namely, into the person of the Lord Jesus Himself. "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever (here is the foretold perpetuity!); and of his kingdom there shall be no end" (Luke 1:32, 33).

Hence, God has lodged the heirship to Israel's throne and all the crown-rights thereto (Rev. 5:5-14) in His Son, whose cross on Golgatha bore His rightful title to this kingship! These crown-rights He took with Him to heaven; they are in His keeping today. None other will ever exercise them until He comes forth again to be King of kings and Lord of lords in "that day" (Rev. 19:11-21).

In conclusion, without comment, we cite two authorities: the late saint and scholar, David Baron, a British Jew, "There is not a Scripture, however sublime and glorious its import, and however plain and obvious its meaning, which does not become distorted and perverted in Anglo-Israel hands." And the *Encyclopedia Britannica* says, "The theory of Anglo-Israelism rests on premises which are deemed by scholars, both theological and anthropological, to be utterly unsound."

How the Mosaic Law Avoided Economic Depression

By Rev. Solomon Birnbaum, Chicago, Ill.

WE ARE told that because our granaries are too full of grain and our storerooms too full of things to wear and to use, and because we have built too many houses and offices where people can live and work, therefore the depression has come upon us and many people must go hungry and naked, and be unable to find a place to lay their heads. And in order that these people may again have enough, much corn, meat, and clothes must be destroyed. A strange logic!

We have acquired wealth which is not bread, and labored for that which satisfieth not. We have spent our strength to pile up goods for pleasure and not for life. We were on the way to gaining the whole world, but never so dangerously near to losing our own souls! In our pursuit to amass more money we could give no time nor thought to the making proper use of it, and therefore we threw it away, endeavoring to make still more money. We had no time to think of our souls, our homes, our children, our God. And finally like the chaff in the wind the money was swept away.

Who Could Lead Us Out?

When the storm passed we were left discouraged, exhausted, and miserably poor. The depression sank into our very souls. Like a dark mist it enveloped us more and more. Who could lead us out of the gloom? Many have offered remedies and clamored for leave to try them out. And in various places the people yielded to their clamor because it was so persistent and so loud. These healers began juggling with men and things and thoughts, cutting them according to their measure and combining them into a pattern according to their fancy; but when they did all they could, the darkness still remained.

But does the Bible, the Book of God, offer us a remedy? Can we find anything there that will point the way out? Surely we can! "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God" (Ps. 107:8-11).

When the granaries in Palestine became too full during the six years of labor in the field, God ordained that the seventh year be a Sabbath, and the field left fallow so that the people could enjoy the fruit of their toil in peace for a season. When the carpenters and smiths and needle workers had made an abundance of goods—more than sufficient for the needs of the people—the seventh year came, and they too would lay down their tools for the sabbath of rest.

When the burden of debt became too heavy to bear—whether to the state or to the individual—so that the debtor in his distress had to sell himself as a slave to him that loaned him the money, the year of the Sabbath would come and the slaves would go free, and would be enabled to begin life anew!

Changing a Life Occupation

The year of the Sabbath also liberated men from other kinds of slavery. When the laborer of the soil, for instance, discovered that he was incapable of following the pursuit of tilling the soil—not because he was a fool or given to slothfulness, but

because in his soul there was the stirring to follow some other vocation; maybe to become an artificer in gold, or silver, or brass, or precious stones, or maybe he desired to become a scribe, or a teacher in Israel—to such an one the Bible says, he might do so. The year of the Sabbath is given to enable him to make this change in his life's occupation.

And likewise the teacher, who after six years of teaching had learned that there were things lacking in his storehouse of knowledge that should be acquired so that his teaching might become doubly useful, doubly attractive, might seek out the rabbi known to possess the things which he was lacking, and sit at his feet and drink in the new things out of the fountain of the law of God.

And the rest of the inhabitants, desiring to visit the traces of God's gracious footprints in the land of their fathers, might during the Sabbatical year take up their staffs as pilgrims, and traverse the length and breadth of the promised land, with psalms of praise on their lips and joy in their souls.

Odds and Ends of People

And those odds and ends that seemed as if they could never be settled by law or by custom, that caused never-ending disputes, the Sabbath of Sabbaths would finally come for them, the year of jubilee, seven times seven years, and all the old scores would be wiped out! Thus men, at least once in their life, might have surcease even from the consequences of their

own folly, and begin life anew as free servants of Jehovah.

What a relief such a Sabbath would mean to the human spirit! It applied to the farmer, but it could also apply to the worker in the factory, in the office, and in the school. Then we would have no unemployed, no dead-weight surpluses, no machines of such who once were men and women, no hobos walking aimlessly without purpose from city to city!

In these years of the depression, millions of idle men and women are keeping the Sabbath of misery because we have refused to observe the Sabbaths of God. We thus have done violence to our souls. The depression will end only when men have learned to know that the ways of the Lord are higher than the ways of men and begin to inquire, What does the Bible say?

Eternal Life— A Possibility or a Certainty?

By Rev. Harold L. Lundquist, Dean of the Educational Department of the
Moody Bible Institute

Abridgment of a sermon at Lakeview Swedish Mission Church, Chicago

LIFE abounds with joys and privileges, and also presents an endless array of questions for which the human heart seeks answers. During childhood fathers and mothers shield the little ones from the difficulties, but we must all meet them, and in the final analysis we must meet them *alone*.

We do not travel far along life's highway before the problem faces us that the life we are now living must ultimately end.

As man has come to realize this, it is not strange that he has asked the question, "If a man die, shall he live again?" (Job 14:14). Cicero said, "There is, I know not how, in the minds of men, a certain prestige as it were of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and the most exalted souls."

A Staggering Problem

Hardly has man begun to consider this before he faces another problem staggering in its bearing on the question, namely, that he is a sinner. He realizes, as Cicero did not, that the hope of immortality is implanted in man by God and that only God is able to bring that hope to fruition. And God's Word shows unregenerate man that though his soul lives on after the body, it will be only for the purpose of facing judgment for his sin. And this is not eternal life, but rather eternal death—everlasting conscious separation from God.

Thus man realizes that between himself and the One to whom he must turn for any assurance of life after death there is an insurmountable barrier. He finds that his manner of living has placed him at enmity with God and that before he can answer the question, "If a man die, shall he live again?" he must have the answer to another question; namely,

I Is It Possible for a Sinner to Be Saved from His Sin?

This question we answer with absolute assurance in the affirmative. Thanks be to God there is a way of redemption provided by which the enmity between man and God may be blotted out. Man need not be satisfied with the statement that this is a possibility. He may be certain. But that certainty cannot, in the nature of the case, stand upon the word of man, but must and does have for its foundation the Word of God.

We think, for example, of the invitation of God by Isaiah, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). And we recall the words of our blessed Lord, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Salvation from Start to Finish

But we direct particular attention to a passage which presents the entire scene from sin to grace, or as it has well been called, "salvation from start to finish" (Tit. 3:3-8). Paul here is reminding Titus of those truths which he, as a faithful servant of God, should place before the people to whom he ministers, and in verse three he gives a picture of man as he is apart from the redemption which is in Christ Jesus. He is said to be "foolish"; that is, ignorant of spiritual things, and senseless in his course of living. He is also "disobedient" in that he is not obeying

God's law and is failing to accept the way of salvation provided in Christ. What could be more "foolish" than such disobedience? He is also "deceived," literally "out of the way," wandering like a lost sheep and misled by the delusions of Satan. He is "serving divers lusts and pleasures."

Finally, because of his sin, he soon becomes hateful to his fellowmen, and they, because they are living the same kind of life, become hateful to him. Thus the whole world comes to be a hateful place; men hating one another, "living in malice and envy."

The Bible a Magnifying Glass

Someone may say that this is too dark a picture of an unsaved man, but as the light of the Holy Spirit shines into our souls we realize that it is true.

Dr. James M. Gray tells of his picture which was taken with a group. Thinking it a good one and knowing that there would be requests for his photograph for advertising purposes, he hit upon the idea of having this one taken out of the larger photograph to be thus used.

Going to the photographer's studio he stated his desire to the young woman in charge, who agreed it could be done, but said it was not so good a picture as he supposed, and that they could make a better one if he would sit again. He did not agree, and pointed out that his was the best picture of them all.

"See, my friend," said he, pointing to another in the group, "how he squints!"

"Oh, but you also squint," she said. "Please look at yourself through this," and she handed him a magnifying glass.

Just then she was diverted by another customer, and he having taken the glass and examined the picture, made his way

out of the studio before the young woman returned, "walking down the stairs," he said, "as quietly as if they had been carpeted with velvet!"

How the Word of God, used by the Spirit of God, reveals to us the true nature of our hearts and lives apart from His grace!

We are therefore thankful that the passage in Titus does not stop at that point, but goes on to speak both of the Saviour and the manner of salvation, which is declared to be "not by works of righteousness which we have done, but according to his mercy." By grace are we saved by the washing of regeneration and the renewing of the Holy Ghost, who comes to dwell in the believer. "Being justified by his grace," we are then "made heirs according to the hope of eternal life."

Full assurance is thus given from God's Word that it is possible to remove that which hinders man from approaching God, the One who alone can give eternal life.

Satanic Opposition

Satan, however, has no thought of permitting the saved sinner to rest even at this point, and makes every possible effort to destroy his new found faith. Doubts begin to assail. That old serpent, who first displayed his cunning in the Garden of Eden, comes to the new convert and says,

"You, a Christian? You, with all your faults and sins, with all your weakness and ignorance? You had better not presume to call yourself saved. You had better be content with expressing a hope that some day you may be saved."

The new believer will then naturally ask another question which is vital to his happiness and usefulness as a child of God; namely,

II

Having Accepted Christ, Is It My Privilege to Know That I Am Saved?

Let us again look into God's Word, which abounds with faith-strengthening answers to this momentous question.

But before we consider the grounds of assurance, let us note that it is the privilege of every believer to *have* the assurance. This is expressly stated by John in his first epistle. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

Faith may safely rest itself here and ask for nothing more, but there are many other Scriptures which confirm this great and precious truth. We will consider three,

1. The Faithfulness of God to His Word.

If we are to put our trust in Him for salvation, we *must believe* that He will do that which He has promised. In I John 5:9-13 we, who are accustomed in daily life to exercise faith in our fellowmen, are urged to believe God. The entire social and business structure of the world is built on receiving "the witness of men." Should we not then be ashamed to refuse "the witness of God" which is "greater"? And this is the witness; God has given us a record—the fact is written down; namely, "that God hath given us eternal life, and this life is in his Son." We believe men; let us believe God.

Consider further at this point for the

strengthening of your faith such glorious words as those in Romans 8:28-39; 14:4; Ephesians 1:4-6; 2:4-7; Philippians 2:13; and I Peter 1:25. Little wonder in the light of them, that Jude reminds his readers that God "is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy."

2. The Completeness of the Work of Jesus Christ.

As God incarnate in the flesh, He identified Himself with the human race, bore our sins on Calvary's cross, arose by His own mighty power in triumph from the grave, ascended to His exalted place at the right hand of God the Father, where He ever liveth to make intercession for us. He is coming again, which is the crowning event of our redemption. His work is complete. He is the all-sufficient Saviour who "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Let us be clear that it is neither humble nor commendable to doubt one's salvation after having committed one's self to Christ. To do so reflects doubt on the sufficiency of His saving work and on His almighty power (John 6:37; Rom. 8:1). It is important to recognize this fact, for no believer will make spiritual progress nor be truly useful in the service of God until he is convinced that something definite and final as regards sin was accomplished at the cross of Calvary.

Thanks be to God for such a Saviour—One who is not only able, but gracious and willing to save, to keep, and to satisfy.

3. The Witness of the Holy Spirit.

The Holy Spirit's assurance of our regeneration enables us to know that we have met the conditions of that salvation and that we do have eternal life. This is not to be sought after as some mystical operation of the Spirit apart from ordinary consciousness and the Word of God, for it is a witness of the Holy Spirit with our own spirit as we come to know that Word. It was the late Dr. R. A. Torrey, of blessed memory, who first directed my attention to this truth. He pointed out that the believer having taken by faith the witness of God's Word and having rested upon the finished work of Christ, exercises that faith by saying in his own spirit, "I am a child of God. I have eternal life."

The Holy Spirit then joins in with the holy assurance,

"Yes, you are God's child." For "the Spirit himself beareth witness *with* our spirit that we are the children of God" (Rom. 8:16).

How significant it is that we have the holy Trinity—Father, Son, and Holy Spirit—active in assuring to the believer his place as a child of God! The Father by His faithful Word gives a record of the complete and finished work of the Son, and the Holy Spirit seals and witnesses to the blessed truth that we are saved. How our faith should reach out and receive these great facts and rest in them!

In closing let me urge upon the regenerated the blessed privilege of believing not only that the blood of Jesus Christ cleanses from all sin, but that in Him we have a full assurance of eternal life.

You may have heard of the man on an ocean journey who found it necessary to

economize and took with him a supply of crackers and cheese with which to sustain life. When this diet had become almost unbearable he went one day to the ship's saloon to look in at the door, when a steward passed him with a platter of rich and satisfying food. The aroma was more than he could stand, and he inquired the cost of a meal? The ship's officers were puzzled by his question and thought him to be a stowaway. He then presented the stub of his ticket, when they pointed out at the bottom in fine print the statement, "This ticket includes all meals!"

I recall this story as told in the Chapman-Alexander campaign when I was a boy. I determined then that by God's grace I would not be a cracker and cheese Christian, but would enter into the rich provision that God has made for every child of His.

But let me appeal also to the unsaved man or woman present. You face the fact that this life is transient and that the time will come when you must stand in the presence of God to answer not only for your life, but for your attitude toward the salvation which He has offered in Christ. You will meet the One who holds in His hand the power to give eternal life. Why will you meet Him as One toward whom you have shown enmity?

It would seem that there is an irresistible appeal in this perfect provision which He has made, not only for the life to come, but also for the life which we now live. Why seek to satisfy yourself with the beggarly elements of this world when God in Christ so freely offers to meet your every need for time and eternity?

CHILD CRIME ON THE INCREASE —WHY?

Juvenile delinquency has increased 50 per cent in New York City in the past year. The district attorneys of the five boroughs are credited with saying that there are startling increases in the number of young boys arrested and that the menace of the street gang is increasing. Scores of boys between 14 and 19 years are employed as "spotters" and gun carriers for older criminals. "Youth are the most persistent violators of the law."

Professor Corrigan, professor of sociology at Boston College, speaking at Fordham University said: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct and a general let-down in the quality of youthful idea's. No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities the destruction of youthful ideals is complete. In many our youth are being taught that the criminal is in no way responsible for his crime, that the ordinary citizen has not the slightest shred of freedom in his acts, that everything is predestined by heredity. Free will is pictured as a delusion, responsibility as non-existent, conscience as a lie. What wonder that youthful conduct and morals are causing concern."—The United Presbyterian.

Spurgeon on Soul Thirst

By William Luff,* Chesham, Bucks, England

ON SUNDAY morning at the Metropolitan Tabernacle, Mr. Spurgeon, having read Psalms 42 and 43, based his sermon on Psalm 42:1: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

There is something to be lamented in this cry, for had David been walking as he should, the cry would not have been necessary. There is also much to be commended.

1. In speaking of this desire, I shall notice its *object*. He does not pant for his throne, though probably at this time he was driven from it by his son. Neither does he pant for his home, or his country. There is doubtless an allusion to the public worship of God, but David does not mention even it. He wants more than that, namely, his God. Connected with this desire there are the following particulars:

(1) He wanted heartily to join with the multitude, not for the sake of the outward, but because it would help him to praise and worship.

(2) He wanted a restored confidence in God's love.

(3) He wanted that love shed abroad in his heart.

If I speak to any who have lost their first love and earnestness, let me urge them to seek its return, as the hart pants for the water brooks.

2. The characteristics of David's desire are brought out by a *comparison*.

(1) Directness. The hart pants for water. David panted for his God. He knew what he wanted.

(2) Unity. The hart pants for nothing but water. David wanted nothing but God. It is a blessed state when we make no compromise to God, but are willing He should come, even with a rod. A lost child wants "Mother." You may talk to it, show it toys and all that, but this will not satisfy. Show it "Mother" and it is content. So with the Christian. The pigeon set free flies straight for home. You may throw down seed, or call it, but it will not stay. The Christian is the same.

(3) Intensity. "Panteth"; the hart seems to thirst all over and cannot be put off.

(4) Vitality. The hart must drink or die. So having God near is not a luxury. It is a necessity.

(5) Expressiveness. The marginal reading is "brayeth." Though mute at other times it now cries for water. The mourning saint thus cries for God.

3. The exciting *causes* of David's desire.

(1) Something inward. The natural man does not thus pant. The desire proves there is a new nature. It also proves the new nature is not independent. The camel does not need water. It carries a supply within. But the poor hart does not. It has no resources of its own.

(2) Something outward. The heat of the day, the distance traveled, the hunting by the dogs, these things made the hart pant. Outward circumstances often drive us to God. The exciting cause lay partly in the past. The hart remembered the sweetness of the water, and the Psalmist remembered times of former communion. "O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar" (v.6). The exciting cause lay partly in the present. "Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me" (v.7). And partly in the future. "Hope thou in God, for I shall yet praise." "Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life" (v.8). David knew God would come, and therefore sought.

4. A few comforting *encouragements*.

(1) Where did this longing come from? God.

(2) Will He not, having given the desire, fulfill it?

(3) He is ready to receive us into His presence this moment. Return and all will again be bright.

* * * * *

Following up the morning subject of "Soul Thirst," in the evening the pastor, after reading Isaiah 55, took for his text the invitation of verse 1: "Ho, every one that thirsteth, come ye to the waters."

1. God has made a *plentiful provision* for soul thirst.

As the body thirsts, so does the soul. And here are great supplies. "Waters" in the plural, to denote plenty. "Waters" suggesting variety.

(1) Perhaps one says, "I thirst to have my sins forgiven." You may have that

thirst satisfied.

(2) "I thirst for power to overcome my sins," says another.

(3) "I thirst for security, to be sure I shall not perish."

(4) Others thirst for knowledge of the truth.

(5) Others want comfort in affliction. "Waters" are to quench all kinds of thirst.

2. The *gospel is free* to all thirsty souls.

"Ho, every one," is what the salesman cries in the fair, when he has a bargain. Everyone, rich or poor, great or small, old or young. He does not say, "Except so-and-so and so-and-so," but "everyone." "Come," do not stop to make yourself ready, but come now, and just as you are.

Last Wednesday I was walking on a hot, sunny road, when I saw off to the left a clear stream of water. I did not ask if I might drink. I do not know whose it was, and I do not care. I was thirsty and I drank. And after me two much poorer tramps came, and they drank.

The water of life is as free as that, and yet men will not believe it. "I fear I am not one of the elect," says one. The spirit of legality says, "You are not fit." The thirsty are fit for drinking. The dirty are fit for washing. The poor are fit for help. The sick are fit for the physician.

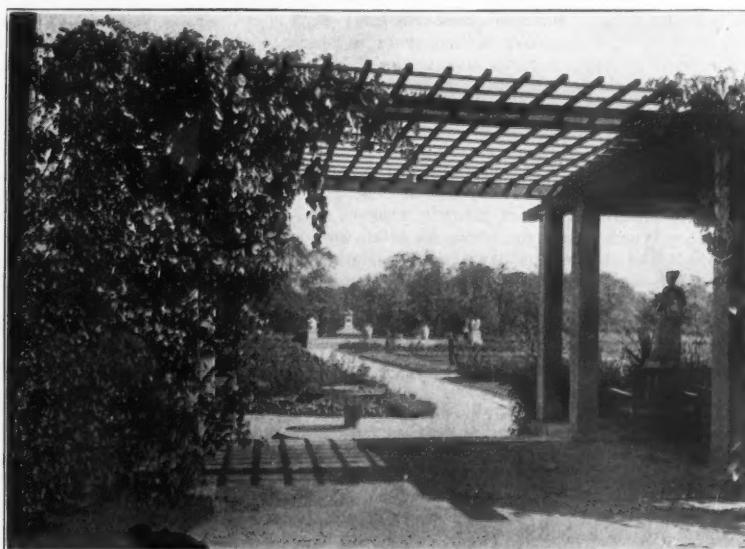
3. In conclusion, I will give a few *comforting thoughts*.

(1) Why are waters provided if God does not mean the thirsty to drink?

(2) Why is the gospel published if not to be believed?

(3) Why is a mercy seat provided if not to be used?

(4) Lastly, why have others found peace (some now in heaven, and some still on earth), if you may not? They were once like you!



A Vista in Humboldt Park, Chicago

*For many years Mr. Luff had the privilege of hearing Charles H. Spurgeon and often took notes of his sermons, of which the foregoing is a specimen.—Editors.

August Dreamings

Singing on Our Way

By E. H. Peterson, Martindale Depot, N. Y.

Between tall ferns, o'er mossy rocks,
Always by night and day,
A little brook, so dear to me,
Goes singing on its way.

So in the hope that lies ahead
Let's live for Christ each day,
And ever as this little brook
Go singing on our way.

Contentment

A Question

By Maud C. Jackson, Lawrence, Kan.

A little white cottage whose shades are half drawn,
Snuggling close to an emerald lawn;
Pearly-tipped grasses and red morning sun,
And the birds' proclamation that day has begun;
The drowsing and humming of millions of bees,
Busy in blossoms and whispering trees;
A dog—and a boy with a mouth like a kiss—
What more could one ask for in life than all this?

An Answer

By the Editors

"What more could one ask for in life than all this?"
This is our answer, nor take it amiss,
The more to be asked of the Giver of these—
The cottage and lawn, the birds and the trees,
Another fair morning to bring a new joy,
The frolicking dog and the beautiful boy—
Is a heart to receive them as gifts from above,
To the praise of His glory, whose marvelous love
Redeemed us from sin and opened the door
To life everlasting and joys evermore!

Two Worlds

By Rev. Will H. Houghton, D. D., New York, N. Y.

God made a world,
And in it there are mountains,
Sunbeams and roses,
And towering pines above
Cascades and falls,
And rippling brooks and fountains.
All of them telling of God,
His power and love.

Man made a world,
And it was dank and smoky,
Crowded with poverty,
Greed and soul despair—
Mankind enslaving man,
And all his day-dreams wrecking—
Piling his back and heart
With burdens hard to bear.

God made a world
All full of fruit and flowers,
Crystalline moonbeams,
And a baby's smile.
Man made a world
Unclean, corrupt, and fetid—
With slimy wiles
To make that baby vile.

God's world is good
And only man is evil.
God's Word is true
And man alone can lie.
Shall God be blamed
Because man is a failure?
Who shall accuse
When man makes choice to die?

The Plank and the Minnow

By Albert Piersma, Grand Rapids, Mich.

Beneath a shady maple-parasol
I leisured on a lazy summer day,
Beside a stream, wherein a sunny ray,
Which missed me, shone its gleam so powerful,
The stream was like a grand aquarium;
Each swift-finned swimmer kissed the golden light,
Paused—then, as lightning, darted out of sight;
Against the stream; against the waves they swam.

Then, slowly, as a feeble cripple, came
Soft-rocking, as a fish-tug out at sea,
A lonely plank, adrift leisurely;
Devoid of fin or rudder, will or aim;
Then, as the aimless timber drifted by,
A swift-oared fellow swam beneath its bow,
And in a flash shot past the floating scow,
With rudder, oar, and aim, and glaring eye.

What simple and yet striking incident!
Dead timber floats where'er the waves may lead;
The climax of uncertainty indeed!
Life aims and swims to reach the blissful end.
May e'er we row with vigor 'gainst the stream
Of sin and darkness in this evil age!
With oars of that eternal sacred page;
God steering us to realms of golden gleam!

The Short Bible; Its Purpose and Value

By Professor Edgar J. Goodspeed, Ph.D., D.D., The University of Chicago

IN a recent issue of the *MONTHLY* an account was given of the *Short Bible* published last autumn by my late colleague, Dr. John M. P. Smith, and myself. While I greatly appreciated the attention given our work by the *MONTHLY*, I was distressed to see that the writer of the article has altogether misunderstood the purpose of the book. This is so important a matter that I want to set it right.

It is a curious coincidence that on Sunday evening of the week I was born, my uncle, Rev. Edgar J. Goodspeed, invited Mr. D. L. Moody to occupy his pulpit in the Second Baptist Church. Ministers of that time were of two minds about Mr. Moody and his work, but my uncle was one of the influential pastors who endorsed him, thus early in his career. I was named for my uncle, and the Institute was named for Mr. Moody, and I am sure it will give me the same fair hearing and fair play that my uncle gave Mr. Moody sixty years ago.

The Old and New Testaments: An American Translation

Dr. Smith and I have devoted our whole lives to the understanding of the Bible, he of the Old Testament and I of the New. We have worked together side by side for forty years; deacons in the same church, teachers in the same school. Some years ago I translated and published the New Testament in modern American English, to make it intelligible and attractive to modern Americans. The book met with a welcome far beyond my highest expectations. It was published serially in newspapers with an aggregate daily circulation of a million copies, and has been reprinted in China and India for missionary purposes.

Three years later Dr. Smith with the aid of scholars from three other American institutions of learning completed a similar translation of the Old Testament into modern English, which has proved very useful. I think it may fairly be said that it is the most competent translation of the Old Testament into English that has ever been made. In 1931 we combined these translations into a complete Bible, which was published as "an American Translation," which it literally was, for it was the first, and remains the only, translation of the whole Bible into idiomatic American English.

This is our record on the Bible. No other Americans of our generation have been more concerned about the Bible, and the whole Bible, than we. Let that be understood. Our translation has had the sole purpose of presenting just what the ancient writers meant to say, in modern equivalents of their style.

This is our answer to the claim advanced in the April issue of the *MONTHLY*, that we "reject," "destroy," and "mutilate" the Bible. We do nothing of the kind. If we wished to reject, destroy, or mutilate the Bible, why should we devote our entire lives to its study, and then translate and

publish it *in full*, twice over?

The English Bible a University Product

It is nothing against a Bible translation that it emanates from a university. The King James Version was made by English university men of that day. It would be a just reproach against our universities if they neglected the study and interpretation of the Bible. In our own university two powerful departments were from the first devoted to the Old and New Testaments. The great advance made in the study of Greek and Hebrew in the past century should be reflected in our English translation of the Bible. It is precisely this that we have endeavored to do. Where else but in the universities can such work be effectively done? Many parts of the old translations actually required a commentary to make them intelligible, partly because their English had grown so strange to users of modern English, partly because knowledge of Hebrew and Greek was so imperfect in 1600. To cast suspicion upon our translation because it is the work of university men is to cast it equally upon the King James Version which was just as truly the work of university professors. The only question is, Do you prefer the university learning of the seventeenth century to that of the twentieth?

The "Short Bible" a Bridge Not a Substitute

But the Bible is a vast and complex literature for the average man to understand, and every effort must be made to help him to do so. One way is to put it into intelligible modern language, as Luther did in Germany, and Tyndale did in England, in 1522 and 1525. This is what we have endeavored to do, in our translations.

Another way would be to gather the most famous, familiar, helpful, and beautiful passages in the Bible in a small volume that would not overwhelm the ordinary reader. He might be given a series of selections in a book of ordinary size, attractively printed, as we print modern books, in the hope that people who never read the Bible might be awakened to its beauty, interest, and value. Such a book might be a bridge to the Bible for many people who now regard it, as one young woman once said to me, as just something to look up references in.

This is the reason for the short Bibles. There are many of them, from all sorts of sources, among others, from four universities—Yale, Oxford, Cambridge, and Chicago. They are, so far as I know, never meant as substitutes for the Bible, but simply as bridges to it.

Ours was certainly meant as such a bridge, as we distinctly stated in our preface. The jacket also indicated the same purpose. Unlike the makers of most short Bibles, we indicated in every instance the chapters and verses we were using, so that every reader should be constantly reminded

of the fuller text from which the selections were drawn. It is therefore incomprehensible to me how anyone could form the notion that we meant this book as a substitute for the whole Bible, and that we meant to "reject," "mutilate," and "destroy" every passage that we did not actually reprint. Certainly there was nothing in our book, either in form or substance, to give any basis for such a position. Our whole record, as translators of the full Bible, contradicted it, and our express and repeated statements in the *Short Bible* itself left no room for it whatever.

The publication of a portion of Scripture without accompanying it with all the rest of the Bible is not a denial or rejection of all the rest, as the Moody *MONTHLY* writer seems to fear. Our great Bible societies annually print and distribute millions of such "portions," but this does not for a moment mean that they deny and destroy the rest. Is it not clear that in reading the Bible one must begin somewhere? We have offered the modern reader *a place to begin*, with those parts of the Bible to which most people are most attached.

If our selections do no more, they may stir you to ask yourselves this question: What would I have chosen, within similar limits, out of all the wealth of the Bible, to attract people to it? Make up your own Short Bible. For every one has a Short Bible, though he may not be quite aware of it; his "Bible within the Bible," containing those parts especially dear and significant to him. No one can possibly pretend that the first eight chapters of Chronicles are as precious to him as the Sermon on the Mount or the thirteenth chapter of I Corinthians. Read those eight chapters and consider whether you would put them into your own Short Bible.

Let the Bible Speak

We have been criticized for omitting the books of Chronicles, and at the same time for leaving out the kings of Israel. But the fact is that in omitting the kings of Israel we have been following the example of the books of Chronicles! The chronicler wanted them forgotten. This is one of the leading features of the chronicler's work. And this will illustrate our method of studying the Bible. We are convinced that we can learn more from a close, patient study of the *books themselves* than from any traditional opinions about them, however ancient or honorable. We are seeking to let the *authors of these books* be heard, that is all. Our translation has been, up to the limit of modern knowledge in interpretation and philology, absolutely faithful and unbiased. In no single case have we sought to warp the meaning into accord with our own views. We have aimed solely at setting forth what the original author meant to say, whether we liked it or not. For we believe that we can still learn from the Bible. We do not approach it with minds made up as to what it should teach us, but with open minds, to learn what its ancient

authors wished to convey.

Do not think this reasonable, sensible attitude is a commonplace. Far from it. Thus when we are freely charged with endless "mistranslations," what lies back of the charge? The idea that we already have in King James or the Revised Version a *final* translation which cannot be bettered. It would be easy to fill pages with instances of undoubted mistranslations in these old versions, if it were worth while. But that is not the way to go about it. The way to go about it is to produce a new version free from these admitted and frequent flaws. And this is what we have done. This is why we produced "The Bible: an American Translation."

The Order of the New Testament Books

It is not strange that one who will not approach the Bible in this patient, humble way finds the chronology of the New Testament books an insoluble mystery. As a matter of fact most of the books of the New Testament can be dated with surprising definiteness, by reason of the clear account they give of the situations that called them forth. I have set all this forth in my *Story of the New Testament*. Those who shut their eyes to this method of study may well be full of doubt as to the origins of the books of the New Testament (p. 361), but, I am happy to say, we are not.

So much for *translation* and *method*. Now as to the *Short Bible*: the idea that it was ever meant as a substitute for the Bible, or, as someone has put it, a "higher critic's Bible," is a pure illusion, without the slightest basis in fact. It is indeed one of those examples of "wishes thinking" of which psychologists tell us. If some persons wish to consider it what it is not, you and I cannot stop them. I can only say, as the planner of the book in its present form, that no such idea ever entered my mind as that it would serve as a substitute for the Bible, in any sense whatever. Upon me at least it had precisely the opposite effect. In recasting the Old Testament introductions from the drafts left at his death by Dr. Smith, I became so interested, and saw so many more things I wanted to say, and felt so concerned about the books I had to leave out, that I went right on and wrote a *Story of the Old Testament*, which is to appear this autumn. The *Short Bible* had upon me in fact just the effect I hope it will have upon you and all who read it; it renewed my interest and concern for the whole Bible.

I said in the Preface: "The preparation of this volume has greatly increased my own enthusiasm for the interest and value of the Bible for modern life. I sincerely hope the book may convey the same impression to all its readers." And I am glad to know that it has already had just this effect upon thousands of readers. It is strange that this fact should not satisfy everyone as to the usefulness and timeliness of the book. The very features that you have heard condemned—the clear translation, the rearrangement, the brief introductions to the several books—are in fact the very things that have attracted and held thousands of readers, in the eight months since the book was issued.

The New Arrangement

And now as to arrangement:

The traditional arrangement of the historical books of the Old Testament from Genesis to II Kings is a masterpiece of Hebrew organization. It traces the march of history from the creation to the middle of the exile. If these books were not already so arranged, modern scholars would arrange them so. This order we have faithfully followed in our "The Bible: an American Translation." It is the order of *subject matter*.

But there is another way to approach the Bible: the order of *literary composition*. It is a naive assumption that the history was written in the order in which it happened. And however good the Jewish arrangement of the historical books is, that of the prophetic books leaves everything to be desired. Thus in the Major and Minor Prophets the earliest and latest prophets are hopelessly jumbled together. This is what makes them so difficult to understand. As you are well aware, most people leave them severely alone, except for a stray chapter or verse here or there. Can nothing be done about this?

Requested by Teachers

Our first intention, I may say to you, was to retain the familiar canonical order of the books, as other Short Bibles have done. It was not until after Dr. Smith's death, when the whole editorial responsibility devolved upon me, that I considered once more the matter of arrangement. You doubtless know that there is no uniformity in this matter in English, Latin, German, Greek, or Hebrew Bibles; but of course our modern printings mostly follow the King James Version of 1611, except that they omit the Apocrypha, which it contains. This time-honored order we followed in "The Bible: an American Translation."

But it occurred to me that the reader would be greatly helped on his way, through the intricacies of the Old Testament especially, if the books were presented in the order of their *literary composition*. I was weighing this matter very seriously, when one day I submitted it to a large class I was then teaching, in New Testament Introduction. They were a seasoned group of people, who had taught the Bible all over the world, in schools and missions, and I laid the problem frankly before them. One of them immediately spoke up and said,

"Well, professor, if you don't arrange them in the order of their composition, we shall have to, that's all."

That cleared the matter up in my mind at once. Our book was being planned for use, and if teachers would find it more useful with the rearrangement actually made in plain type, then that was the way to make it. We have never regretted that decision. Its educational value has been immense. There is all the difference in the world between *telling* people to read first Amos and then Hosea and then Micah and then Isaiah, and actually *printing* these books so that they inevitably read them in that order.

This is one of the unique features of the book. It brings the prophets to the fore. And should they not be there? In the Transfiguration the apostles saw Jesus with

Moses and Elijah, the great *prophetic* molders of Israel's religion; not with the priests, you observe. The prophets were the makers of Israel's religion; the priests came after and codified it.

The Mountain Range of Prophecy

When you look at great mountains, there are always definite points from which they are habitually seen. You go to Chamounix to see Mont Blanc; and to Interlaken to see the Jungfrau. You see the Tetons from Jackson Lake. These are the favorite points of view; classic, conventional. So we see the mountain range of Old Testament thought from the traditional viewpoint of the canonical order of the books.

But there are other vantage points from which Mont Blanc and the Jungfrau and the Tetons can be viewed just as grandly and truly and even more dramatically perhaps. And it is so with the Bible. Approached in the order of their literary emergence its books present a dramatic sequence for which the world has no parallel! One great, sublime, divine disclosure after another bursting from the lips of some hard-driven prophet, in moments of supreme exaltation or desperate emergency—this is heroic drama, this is the march of the leaders of the race, this is the advancement of conscience, the rise of religion. Who would dare to fence off such a viewpoint from mankind?

The finished Bible is one thing; we shall always prize it. But the Bible in the making! That has an enormous interest; I can think of nothing of greater interest. No wonder people are eager for it and welcome it and cherish it. Would you shut them from it? I do not think so.

The "Short Bible" a Show Window

Jesus compared the kingdom of heaven to a merchant seeking goodly pearls, and we may adopt a similar figure. A modern merchant does not try to put all his wares in the show window; he puts an attractive selection there, to draw the public in to his fuller stock inside. This is precisely our purpose in the *Short Bible*. Too many intelligent people have really no idea at all of what the Bible contains. Let us by all means acquaint them with its chief treasures in the hope that they may later make all its contents their own.

Editors' Note: We believe that most of our readers like ourselves, will be on the side of Professor Allis in this debate with Professor Goodspeed. But also like ourselves, they will feel that Professor Goodspeed has a claim to be heard in our pages in his own defense. Professor Allis would be one with us in this feeling too, we have little doubt. The latter may wish to close the debate in his own way, and we are willing to give him that liberty, but at this juncture we would like to make two observations:

First, we agree with Dr. Goodspeed that "it is nothing against a Bible translation that it emanates from a university." It requires scholarship to translate the Bible, and scholarship is usually associated with university men. But there is scholarship and scholarship. Dr. Allis is a university man, and we could name others like him who take his view of the *Short Bible*.

Secondly, it is true, as our author says, that there are other publications that con-

tain only parts of the Bible, but it will be remembered that Dr. Allis pointed out what he regarded as an essential difference

between them and the book here in question.

We therefore urge our readers after the

careful perusal of Dr. Goodspeed's words, to turn back to our April issue and again read Professor Allis.

Dr. Macartney on Modernism

From the *New York Times*, May 21, 1934

MODERNISM has spread and advanced in the Presbyterian Church like an evil plague, resulting in the worst blight that has ever befallen Christianity. This view was set forth yesterday in a sermon by Rev. Dr. Clarence E. Macartney, who preached in the Broadway Presbyterian Church, at 114th Street.

The clergyman is a former Moderator of the General Assembly of the Presbyterian Church. He is pastor of the First Presbyterian Church, Pittsburgh.

The occasion was a memorial service for Rev. Dr. Walter Duncan Buchanan, pastor of the Broadway Church for thirty-four years, who died last February 19. Dr. Buchanan was a founder and the president of the Presbyterian League of Faith, the national fundamentalist organization of the denomination. For fifty years he was a member of the Presbytery of New York, in which he was leader of the fundamentalist group.

"Down-Grade" Movement Seen

"Dr. Buchanan's career in the ministry measures, in a sense, the period of the great defection from evangelical truth and the progress of the down-grade movement within the Protestant Church," declared Dr. Macartney. "Against this movement of decline and compromise with the spirit of the age Dr. Buchanan contended with unflinching courage and unfaltering faith. With the advantages of wealth and social position it would have been easy for him to have conformed to the religious environment in which he lived, and to slip and slide with the multitude of those who declined from the faith and whose pulpits and churches gave an uncertain sound to the trumpet. But like an iron pillar, as Jeremiah in his day, Dr. Buchanan stood steadfast for the faith of the gospel and declared the whole counsel of God. The fact that he was somewhat lonely and solitary in his witness made his testimony all the more impressive and powerful.

The Evil Plague Advances

"During his early years in the ministry Dr. Buchanan saw a great change come over the Presbyterian Church and the whole Protestant body. At first the invasion of Modernism appeared in just a few centers. Thence it spread and advanced like an evil plague until leaders who had long been trusted fell away from the forefront of the hottest battle, and institutions which had long been regarded as Gibraltars of the true faith opened their gates to the enemy. The result has been the worst blight that has ever befallen Christianity."

"Redemptive Note" Held Dying

Dr. Macartney asserted that slowly but surely "the redemptive note" has been dying out of the Protestant Church.

"A Catholic prelate, preaching some time ago at St. Patrick's Cathedral, referred to the Protestant Church as the 'Prodigal Son, weary of the far country and ready now to return to its true home, the Roman Catholic Church,'" continued Dr. Macartney. "He was impertinently and arrogantly mistaken in the thought that the Roman Church could be regarded by a Protestant as his true country and spiritual home. But the Catholic prelate was not wrong in the idea that Protestantism has wandered into a far country. So far, indeed, has it wandered that the original and particular dogma of Protestantism, salvation by faith alone, in some places has been lost sight of altogether.

"Now it is not salvation by faith alone, nor even salvation by faith and works; but salvation without any faith at all as long as one does what one thinks is right."

ANOTHER GOOD THING

We notice that many "movie" companies have gone into bankruptcy. We are somewhat surprised, for amusements are usually the slowest to feel financial pressure. We notice also that "Babe" Ruth, the baseball player, has been refused the salary he asked, the amount of which is truly outrageous. Of course, he and the management will "get together." But it all goes to show that the reckless expenditures and enormous salaries which have been paid out for amusement will not continue in the future. There will be a good side to that. We have paid too much money for entertainment and thrills. Our nation was better off when commercialized amusement was not so conspicuous and commanding. We are very sorry for the hard pressure of the times, and especially for the thousands who suffer. But we are not shedding many tears over curtailment of amusement which has been found to be very costly and some of it harmful.—*The Presbyterian*.



A Summer Lyric

Further Echoes from the Convention of Fundamental Churches

By Rev. Sheldon B. Quincer, Freeport, Ill.

FOUR missionaries and one missionary-elect spoke during the hour devoted to Missions on Wednesday. Charles J. Skoda, of Africa, called attention to "Paul's Missionary Motive and Method." He said the apostle's motive was twofold: love for Christ and love for souls. His method was based upon what is now generally known as the indigenous principle, namely, making the churches self-promoting, self-governing, and self-propagating.

The afternoon session closed with a Bible study by Pastor John Lanting, of Holland, Mich. He spoke on "The Christians Power in an Evil Day," calling attention to Canticles 2:6 and 8:3. Reminding his hearers that the secret of Christian growth is not service and worship, but rather worship and service, the speaker emphasized the necessity for the believer to be constantly in full fellowship with Christ. In closing his message, Mr. Lanting said, "Many Christians are in a low spiritual ebb, not because of a lack of being fundamental, but because something has taken the place of the beauty of Christ. Fundamental truth is necessary, but it needs to be energized by the Holy Spirit in the life of the believer."

The Wednesday evening audience listened to Wendell P. Loveless, director of the Radio Department of the Moody Bible Institute, on the theme: "The Threefold Work of Satan and the Threefold Present Ministry of Christ." He showed from the Word of God that Satan's work is that of blinding the unsaved, beguiling and buffeting the saints. In contrast to this, the speaker presented Christ's present threefold work as the believer's representative before the Father, as the believer's High Priest at the Father's right hand, as the believer's advocate with the Father. The message was very fittingly concluded with the reading of the poem "The Man in the

Glory."

Rev. C. W. Oyer, of Washington, D. C., brought the Bible exposition at the closing session on Thursday afternoon. Using as his subject, "Gilgal," the speaker expounded a portion of the fifth chapter of Joshua. We give just a few terse but helpful sentences gathered from the message. "When there is a harvest ahead, there is a Jordan between." "When there are possibilities, Satan will place obstacles." "God desires to do things for us today as well as of old." "When victories are greatest temptations are also greatest."

A congregation which taxed the capacity of the convention church gathered for the evening service. Evangelist William E. Pietsch reviewed the legislation of the first year of President Roosevelt's term, and suggested what we may expect during the next three years in the light of Bible prophecy. At the beginning of his address, Mr. Pietsch made it clear that it was not a political message and that he believed the President was God's man for the place to prepare the nation for the fulfillment of prophecy. He further declared that men should be obedient to government until it interferes with conscience. The three events of the past year, repeal of prohibition, NRA, and recognition of Soviet Russia, were dealt with in the light of prophecy.

The last day was a fitting close of a great convention. The Holy Spirit's presence was felt in a marked way from the beginning of the morning prayer hour to the close of the evening service. A new voice was heard during the Bible hour in the person of Dr. John J. Sidey, principal of Kingston Bible College, Nova Scotia, Canada. Dr. Sidey presented an illuminating exposition of John 17. He called his hearers' attention to the fact that the person of the prayer was the Son of God and the Son of man, the High Priest and

Paschal Lamb. The believer, he said, is on the prayer list of the Lord Jesus, who prays for his cleansing and enduement with power.

A large audience was present to witness the ordination service which concluded the convention program. The sixteen men ordained represented seven states and China. Each one of these men is engaged in definite Christian work. As their names were read the candidates presented themselves before the platform. The ordination prayers were offered by Dr. John J. Sidey and Rev. W. S. Hottell. Dr. William E. Pietsch, executive secretary, extended the hand of fellowship. The address was given by Dr. Martin R. DeHaan, of Grand Rapids, Mich., on the subject, "Why Four Gospel Records?" Before entering on his address he especially spoke to the newly ordained men by calling their attention to the fundamental facts that the preacher has only one subject—Jesus Christ; one message—salvation through faith in Christ; one authority—the Bible. He urged them to love the Book.

Dr. DeHaan pointed out that there are not four Gospels, but four records of one Gospel. Then he stated the fourfold purpose of the Gospel records. Speaking of the seven miracles in John 1-11, he showed that they fall into three groups. The first group of three show the plan of salvation: first miracle, salvation by the Word; second miracle, salvation by faith in the Word; third miracle, salvation by grace. The last group of three show the results of salvation: fifth miracle, peace; sixth miracle, life; seventh miracle, hope of immortality. The middle or fourth miracle shows the believer's responsibility in relation to salvation.

Thus came to a close the largest attended and most spiritually refreshing convention of the Independent Fundamental Churches of America.

Hebrew Christian Alliance Conference in Wichita, Kan.

By Rev. Solomon Birnbaum, Chicago, Ill.

IT was a worth while conference. The attendance on Sunday afternoon and in the evenings of the following week was splendid from the start. The church was full nearly every session, and I understand the First Methodist Church, where the conference was held, is the largest in the city. The Jewish community was friendly to us. Quite a number of Jews were present at every service, and many came to our hotel for interviews.

We praise the Lord for the opportunities we had to testify to the power of the gospel of the Lord Jesus, both to Jews and to Gentiles.

Mrs. Wolf, the president of the Friends of Israel in Wichita, which issued the invitation to hold our conference there, was formerly Blanche Mayo, teacher of English at the Moody Bible Institute years ago. Her husband is a Jew. Her life and testimony must be beautiful both in

her home and before the community, because I seldom have met a more warm-hearted group of Christian people than those Friends of Israel who gather around her and are helping her in her work. Her parents too are fine Christian people.

Friendly Newspapers

The two daily papers were very friendly, carrying notices and reports of our meetings every day, and in nearly every

issue photographs of the officers and others who took part.

The only Jewish policeman in Kansas state (according to his own statement) waylaid us one evening after the meeting to tell us how glad he was that we came to Wichita, and that since he, for various reasons, neither went to church or synagogue, he would be glad to join a Hebrew Christian synagogue if we would establish one. I made the suggestion that the Alliance present him with a Bible, which he said he would appreciate and read. We bought the Bible, inscribed our names on the fly leaf and gave it to him.*

Both Jews and Christians asked us why

*Rev. Arthur Glass, a graduate of the Jewish Missions Course of the Institute, a Hebrew Christian, spoke in a Baptist church in Wichita the Sunday following the conference. After his address he gave the invitation, which was responded to by that Jewish policeman. He asked for prayer.

S. B.

we do not come to Wichita to open a mission. I hope we can go in the fall for a similar conference, with one of us remaining for a week or two to conduct a Bible class for Jews and Christians and visit in the Jewish homes.

No Red Ribbons Permitted

One of the friends of Israel bought some red ribbon, cut it up into small pieces, and was in the process of pinning it on to the lapels of the delegates, when another good friend protested. No! No! No!!! A rumor had been spread that the Hebrews were all communists and were coming to Wichita to preach communism! The pieces of red ribbon would be sure proof that these rumors were true. As a result the delegates wore no ribbons.

At the outset we decided not to mention the Protocols in our public meetings, though many questions were asked us re-

garding those documents which we answered privately.

We spoke of the Moody Bible Institute both at the public meetings and in private and an offering was made for the fund for our Jewish students.

The delegation from the west coast, nine in number, promised to be active in establishing this fund in order to enable young Hebrew Christian students to come to the Institute. And on the whole the Alliance is rallying around the work of the Jewish Missions Course more and more. Rev. Max I. Reich, of the Extension Department of the Institute, has been reinstated as honorary president of the Alliance.

A letter of Dr. James M. Gray, addressed to the conference by request of its officials, was read at the first public meeting before a large audience, and made a profound impression.

A Kind That God Blesses

Editors' Note: From the state of Washington recently, came the following letter addressed to the President of the Moody Bible Institute, who permits us to use it for the good it will do.

"We are here by faith, and God the Father is wonderfully blessing our labors in faith. Nearly two years ago we came to retire from the ministry, and we bought a small tract of land with no money to pay down, and none has been paid since, but some will be paid soon.

"We located two miles from a small town with a community church building under the care of the Baptist denomination. We had no money to purchase even a second hand car, so that we walked through the snow and cold all that winter, and gradually had our courage strengthened and our prayers answered. Only a handful came to Sunday School at first, but now we have a splendid school and Christian Endeavor Society, the fruits of my wife's labors. Church services are exceptionally well attended, and cottage meetings are being held during the week. Also we have a good orchestra. Souls are being won to Christ, and Christians are experiencing a closer walk with God. We recently bought an old Model T Ford (without a top) for twenty dollars, and are making it do for now.

"Our side lines are cows and chickens. God has blessed us greatly in the hatching of baby chicks for sale. We could not take care of all the orders we received. And then we have a good herd of dairy cows which brings in a small monthly check.

"We have lived all this time in a tent, when it was sometimes as low as twenty-six degrees below zero and correspondingly hot in summer. But we are so very happy to think that God will not lay us on the shelf and tell us that He is through with our services.

"And best of all. He puts the sweetest song in our hearts. Every day it is the same song—

"Jesus, oh, how sweet the name!
Jesus, every day the same;
Jesus, let all saints proclaim
Its worthy praise forever."

"We receive nothing from the church for our services. It is for God, and if He thinks we are worthy of any material blessing beside all the wonderful spiritual blessings He bestows upon us, we know He will take care of that also.

"Oh, how I thank God for those days at the Institute when I listened to the great teachers, and that dean of all soul winners, D. L. Moody! I have attended other

schools for equipment, but Moody is the school that helped me to get my feet planted on the Solid Rock.

"L. E. R."

We add to the foregoing a similar letter that came to ourselves from Ontario. The italics are ours.—Editors.

"All winter I have carried on services at _____, the community of new settlers where I organized work last year. In spite of the extreme cold and depth of snow I was able to get in an afternoon service every second week that meant a drive of twenty miles. I am now trying to get money to build a little church. My smallest congregation was forty-five, and now it will be near one hundred. Members of other denominations who have been deserted by their own churches are among our best attendants. One of these said, *'The man who ministers to us in the winter is the one whom we will listen to in the summer!'* When spring comes round there are all kinds of traveling preachers and students through this country who seem very anxious for the souls of the poor people, but in early fall they all disappear like the summer birds, and leave the people to look after their own souls."

"W. B. W."

Christianity in Germany—Pro and Con

I. The New Germany and the Evangelical Church

By Paul Umlauf,* Falkensee, Berlin, Germany

ANYONE attempting to properly understand the pros and cons in the struggle that has been going on within the evangelical Church of

Germany for several months by confining his attention to present-day events, is bound to arrive at erroneous conclusions. The essential feature of the struggle is

not the unification of the formerly sepa-

*Mr. Umlauf for thirty years has been a lay worker among children and young people in the evangelical Church of Berlin.

rately organized churches of the various federal states, but rather the answer to the question, What will be the attitude of the Church when the present struggle is over, to the Protestant confession of faith and to the heritage left by Martin Luther?

It could almost be predicted that the struggle within the Church would be made the pretext for accusing the new Germany and its national socialist government of being hostile to religion. It remains a fact that certain quarters abroad are striving to collect any sort of material that might be regarded as helpful to them in their anti-German campaign. It seems indispensable, therefore, to take stock of the salient facts as they really are.

Chancellor Hitler, in his national socialist program, has made it clear that he looks upon Christianity as the cultural foundation on which the new state must be built up. Moreover, after his advent to political power, he stated that national socialism acknowledged the absolute right of the various denominations to manage their religious affairs in their own way. Hence, the contention that national socialism has identified itself with one or other of the tendencies current within the Church is wrong. It is important to emphasize this point, because the refusal of the government to interfere in purely religious disputes has been prompted by the same reasons that prompted it in declining to identify itself with any particular section. If we want to correctly appreciate the events that are going on within the German evangelical Church, we must not omit to take into consideration this aspect of the position.

What were the conditions that prevailed in the Church when national socialism came into power? This is the second question that requires an answer before we are able to understand the present situation.

Every revolution—and the events now taking place within the Church are a revolution, not a reformation or confirmation—leads to a temporary clash of opposite forces; and it would be unfair to charge either side with bad faith or impure motives when giving expression to its views

on the issues concerned. For some years past, forces have been at work within the Church who realized that matters could not be allowed to drift. These forces have now come to the surface; and if, in some respects, they have resorted to methods that are not compatible with the confession of faith, this is due to the fact that the Church has abstained in recent years from putting up a fight for the principles on which its constitution is founded.

This omission was particularly noticeable when the national political revolution took place. Then, too, the Church maintained an attitude of almost complete aloofness. Those of its members who had contributed their share to the successful outcome of the revolution were vainly waiting for action on the part of the Church leaders.

At the same time many adherents of the Democratic and Marxist groups that had just been forced to retire from the political scene, endeavored, through the exercise of a clever political instinct, to make up for their losses by carrying on a kind of underhand propaganda against the state by means of their positions within the churches. Thus, the government was compelled to take a hand and to undertake the work which it was really the duty of the churches to attend to.

Critics have tried to prove that the temporary appointment of government commissioners for the evangelical Church was an illegal and un-Christian act on the part of the state. But Chancellor Hitler and his colleagues have always emphasized that nothing is, or was, further from their intentions than interference with Church government or a desire to turn the Church into a political instrument. The fact that such appointments became necessary is solely attributable to the Church leaders, who again failed to read the signs of the times aright; and large numbers of devout Christians breathed a sigh of relief when something was done at last to clear up matters that ought to have been dealt with long ago.

It shall be admitted that in some cases there was excessive zeal and that demands

were put forth that were incompatible with the doctrines of the Church. To put these matters right is and will remain the duty of the Church; and the state is neither willing nor entitled to interfere in such *purely* internal affairs. The government has stated quite plainly that no group within the evangelical Church has a right to assert that it reflects the wishes of the government or the national socialist party. Moreover, the Reichsbischof has publicly withdrawn his patronage of a certain group within the Church. This statement and this withdrawal show that the temporary powers do not in the least intend to deprive the spiritual powers of any part of their authority.

The mixing up of religious and political issues could never have assumed the proportions it actually did if it had not been for the fact that certain sections abroad, especially those connected with the émigrés, had taken a hand in the dispute for purely political reasons. It is, on the face of things, somewhat strange that people who in the past openly championed atheism, now claim for themselves the right to protect the Church of Christ from "political interference."

All those who are active champions of the true interests of the Church are glad to see that matters have developed as they did. The ways of Providence are too difficult for us to understand; and if God thinks fit to do so, He will call upon the temporary powers to adjust any errors that may have crept in in the government of the Church.

The Church is free; and its confession of faith is not subject to interference. Freedom in the Christian sense means service in the interests of the people. "We are no one's slaves, but everyone's servants." The evangelical Church of Germany will overcome all its difficulties and will continue to fulfill its spiritual duties. When we hear the words of Christ, "Will ye also forsake me?" we shall answer His question in the same way as did Peter, the leader of the Twelve, when he replied, "Lord, whither shall we go? It is thou that hast the words of everlasting life."

II. Grave News from German Protestantism

Editorial in Federal Council Bulletin, April, 1934

The news from Germany is dismaying, indicating a considerable measure of defeat of the forces in the Protestant Church devoted to the historic, universal, and evangelical Christian faith. Propaganda, threats, ruthless force, and the breaking of promises have characterized the battle against the brave pastors who have dared to put allegiance to Christ ahead of obedience to Chancellor Hitler and the Reichsbishop. The constitutions of the various synods have been abolished by decree of the Reichsbishop. The actions of the Pastors' Emergency Federation and the Pastors' Fraternity in the Rhineland having been evidence of determined resistance to the racializing and coercing of the Church, means were taken to break up these organizations. The secret police provided the needed evidence of "disloyalty."

on the part of leaders of these groups.

One is reminded of the days in Korea when Christian pastors were arrested for singing "O Worship the King" because the Japanese police thought their worship should be directed to the Emperor! A Protestant pastor has been arrested for praying in his pulpit, "God bless our misguided Reichsbishop."

One of the later developments is a decree completely centralizing the administration of the Church in the hands of the Reichsbishop and his "chief of staff" (sic), Bishop Heinrich Oberheid.

The selection of those students who are to be permitted to study for the ministry is announced to have been placed in the hands of the leaders of "Hitler Youth." If this is true, it represents the most sinister development yet in the tragic misfortunes

of the German churches. For the leaders of this frankly nationalistic and increasingly pagan organization make no secret of their desire to make God salute Hitler if He wishes to have an official place in German life.

LEAVE IT ALONE

Professor Goodspeed says the complete Bible is "so big, bewildering and obscure that it intimidates most readers." Many old Puritans did not find it so. The best thing to do with any ancient monument is to leave it alone. You spoil it when you try to improve it. No wise man would try to restore arms to the Venus of Milo, or repair the Winged Victory.—Arthur Brisbane.

The Millennium of the Wets*

By Rev. Joseph Lyons Ewing, D.D., Rahway, N. J.

THE wets are in their millennium. It will not last a literal thousand years. Having come to their own, they are busy ending the abuses of Volsteadism and sweeping the hallucination of prohibition from the minds of men, putting business on the boom, the liquor traffic on the front page, and making everybody drink-minded.

It took more than a century to introduce and install the dry régime. Then the drys went off guard, and in a short thirteen years of wily waiting and super-strategy on the part of the wets, the drys were out. And with the saloon out, the wets are saying, Why in this new day cumber the ground with an institution whose very name smells to heaven? And a multitude of fooled people in all walks of life are settled away with the idea that since the wets aren't going to have this horrid thing around, it is done for, and repeal isn't so bad after all!

In their role of champion of a new order, the wets have just lifted the rum business from the old base levels, clothed it with new garments, blessed it with unlimited authority, and baptized it as revenue-producer-in-chief for an era of depression.

The Story Is a Natural One

The rights of the people must be served. Give them what they want and when they want it. Only have the new order yield revenue sufficient to balance the budget. Hence the present patriotic drinking campaign. The more rum purchased and sold and drank, the more revenue, is virtually the nation's watchword, and today the wets are jubilant over the retirement of the drys, and on their toes with expectation that the people will now guzzle themselves back into prosperity. The Sabin's, the Atterburys, some of the DuPonts, the Raskobs, and the Butlers, their number is no mean host, have gone back to their knitting, leaving a made-to-measure Congress in charge and a sympathetic, well-drilled commander-in-chief, keeping the wet machinery well oiled for action. It is the millennium of the wets.

One requisite of their work is to keep liquor drinking out of the drab and questionable. Strong allies in this field of effort are not hard to find. The first lady of the land is not averse to encouraging the acceptance of drink as a social custom. After years of abstinence at the White House, the use of intoxicants has been restored. The papers recently announced a lot of beer kegs in the front hall of the White House for a dance of the younger set. Writers of fiction and the movies are prolific contributors toward the placing of the beverage use of intoxicating liquors in the accepted social codes. The wets have entered the field of advertising on a lavish and colossal scale. They

are using millions of dollars worth of newspaper and magazine space to lure the people to drink, in spite of their native good sense and desire not to do so. Even as within the last score of years, a prodigal though deceptive publicity has changed the cigarette from a "coffin nail" to a throat lozenge, there are honeyed-word publicity experts today engaged in transforming the demon that is in the cup into an angel of blessing to all who may be induced to indulge. After thirteen years of retirement, Mrs. Lydia E. Pinkham and Father John—the former hasn't aged a day and the latter has perked up some—are again at home in newspaperdom everywhere, with their cordials containing the same old allure.

Training the Boys

When there are hindrances to the devastating march of the wet brigade, they have a way of brushing them aside. If regulations get in the way of advance, they are easily changed. Certain statutes were found to be out of harmony with the revenue raising plans. This was deemed an affront to good order and out of keeping with the trend of the times. The matter was taken up with subservient law framers at Washington, and in a short time prohibition in special areas, like Alaska, Hawaii, Puerto Rico, and the Virgin Islands, was on the toboggan and moving toward the dump of discard. Just the other day, in the face of the naval code, Public Law 77, the Acting Secretary of the Navy issued order "permitting the use of liquor in officer's quarters, messes, and clubs at naval shore stations."

One of the old day journals of the wets declared editorially to the trade, "Our patrons are falling by the way. We must find recruits. Nickels spent in treat drinks for the lads about us will come back in dollars to our cofers. We must train the boys today, if we would have them our supporters tomorrow." The genius of that old idea from the wet heaven is very much alive right now. Liquor candies disguised as fine choco'lates and with highly alcoholized drink at their center, are on sale in store and shop and being peddled everywhere among children today. Next in the procession is champagne ice cream, having "a new and exciting repeal flavor of fine old vintage," and in wide use today. Latest of all is the two ounce bottle of "nip" put out at modest price as a lure to catch the high school and college folk.

The Truthful Press

The wets, however, are facing some adverse things. Millenniums and tribulations do not always remain apart. Some spice to the wets, no doubt, that the W.C.T.U. and others, are showing how in the new wet régime, increased drunkenness and every kind of liquor abuse are being front page and streamlined everywhere, that under the boasted regulation of today, much of the legally made and labeled and sold liquor is far inferior to the moonshine stuff, that bootlegging is increased today far be-

yond what it was before repeal, and that the now added wide open port to foreign liquors is giving its boost to the mounting tide of repeal revelry.

Recent headlines in the public press are eloquent with evidence. "The United States is Bootleggers Paradise," "Bootleggers Win in the First Round with Uncle Sam," "Moonshine Wins Test for Quality," "The U. S. A. Uncorks Foreign Sources," "The President Wants Liquor Prices Cut."

From Boston to San Francisco the truthful press is announcing it widely that the wets are running true to everything that is inherent in their enterprise, and leading surely toward a goal that will make the old days before prohibition look like an era of sobriety.

Again, some alloy is appearing in the gold of the wets' pre-repeal revenue estimates, for they have far overrated the willingness of the American people to guzzle themselves back to prosperity.

There is not the revenue yield from rum that the wets anticipated. Their long looked for spring of liquor wealth is proving an oppressive dream. All the political acumen and business astuteness of distiller, brewer, and trader in wet goods together have not combined to uncover the expected hoard of gold. One of their distinguished leaders attributes the wane of the business of the wets to the fact that the cost of the cup that inebriates is up, and that thirst for drink on the part of the more intelligent has been greatly exaggerated.

Corollary to this it could be remarked that the "demand of the people for repeal" was a mere camouflage. Repeal came rather by way of an adroitly planned, heavily financed campaign in which moneyed magnates representing forty billions of dollars were the chief conspirators. Back of the scenes, not the people, but the money of a few did most of the talking.

Wets Effrontery Knows No Bounds

They know how to whistle up their courage. They go undauntedly on. The fruitage of their craft is the commonplace of today. The railroads running to Atlantic City have just announced that their best trains are now prepared with drink dispensing comforts for such of their passengers as cannot be away from the intoxicating cup as much as an hour at a stretch. Managing heads of some of the smaller cities, not to be outdone in patriotic purpose by the drinking-joint roadhouses on the highways, have directed their official dispensaries within city limits, to keep open doors for all comers up to three o'clock in the morning.

A Camden, N. J., husband out of work, had been drinking heavily at a wet hang out. He staggered home at supper time and demanded the seventeen dollars his almost of age son had just received as wages. An argument ensued. The wife and mother interfered. The inebriated head of the family, ripened fruit of the wet millennium, whipped a revolver from the bureau draw-

*The foregoing was printed from a manuscript, furnished by the author, but the same article, slightly abridged, was published in *The Presbyterian Advance*, May 17.

er and within two minutes had taken the lives of his wife, his first-born, and himself, a second son having saved himself by a ruse. Business is good for the undertaker, whose services are not infrequently made a clear corollary to the wet craft.

"Women Drunks Swamp Police"

That is just over the way from the executive chamber in Washington. The head of the Woman's Bureau of Police declares that "drunken women are our greatest problem, because we have no room for them. They come from the 'upper crust' as well as from the riff raff. We get debutantes, college girls in their teens, women of wealth, and social leaders. They just gorge the detention rooms. Some of them arrive in a windmill condition, with arms and legs waving around in every direction. They scream and carry on and use dreadful language." And this is but typical of the genuine, non-resisting, stream-line drinking that is widely manifest today. It is the millennium of the wets.

A millennium is defined by the *Standard Dictionary* as "a time of great happiness and freedom from wickedness, good government, and the like." The wets seem quite happy, to have large liberty, to have a strong hand in the government, and to be hopeful to the nth degree. Worried be-times because some do not rise to call them blessed; because the cost of manufacture is hurting the profits; because the W.C.T.U. does not disband and the Church become quiescent. Hopeful, however, because of a sympathetic White House, a co-operating Congress, and a general public making little or no protest when pre-repeal pledges are disregarded. What the wets went after, they now in large measure have, and that is the licensed beverage liquor system.

The "No-Saloon" Canard

Some of the nearsighted speak of the license system as a protection, but it is not that. It is rather the promotion gibraltar

(Continued on page 560)

Greek Word Studies

Fourth Article of Series

By Kenneth S. Wuest

"For by the grace are ye saved" (Eph. 2:8). The definite article appears in the Greek, pointing to the fact that it is not by any general attitude of God that we are saved, but by that distinctive grace that was made possible by and operates through the blood of Christ's Cross. The words "are ye saved," are translated from *τέτεροι σωθῆνται*, a perfect participle used with the finite verb of being. A full translation would be, "For by the grace have ye been saved and as a result are now in a saved state of being." The basal significance of the perfect tense in Greek is the progress of an act to a point of completion in past time together with the existence of its finished results in present time. Indeed, the strongest way a Greek has of stating the existence of a present fact is by the use of the perfect. Here we have a statement to the effect that believers are saved by the grace. Their present status is one of salvation in Christ. They stand before God uncondemned, possessing a righteousness, Christ, participants of the divine nature, indwelt by the Holy Spirit, sealed with that Spirit until glorification, baptized with that Spirit into the Body of Christ of which He is the Head. That represents at least part of the finished results spoken of in the perfect tense of the participle. These results come from action completed in past time, according to the genius of the perfect tense. That completed and perfect work is the salvation wrought out on the cross by our Lord. John reports in the Greek the Lord's cry on the cross, *τετέλεσται*, a verb in the perfect tense translated, "It stands finished," referring to that work of salvation now forever finished and complete. Thus the present salvation of a believer depends upon his past appropriation of a perfect work on Calvary's Cross. And the finite verb accompanying the participle gives even more emphasis to the present existence in the believer's life of the results of the Cross. The present existence of the results of the past perfect action are always a present fact with the believer as he reads this Scripture regarding himself. Therefore, the saint's assurance of his possession of salvation at any time is based upon the finished work of Christ which he accepted which he put his faith in Him as His personal Saviour. This is the unqualified testimony of God. This allows the saint to rest alone in Christ for the possession of salvation. All human strivings cease. The blood of the Cross is sufficient.

"Nothing in my hands I bring;
Simply to Thy Cross I cling."

Thus the saint is eternally secure. Salvation is all of grace. This is the message of the perfect tense in Greek.

Wondrous is the strength of cheerfulness, altogether past calculations its powers of endurance.—Thomas Carlyle.

An Altar in the Wilderness

By Seegar Swanson, Ashland, Wis.

A WOODLAND shrine, offering opportunity for outdoor worship, has been erected at the rear of the parsonage of the Community Church in Land O'Lakes, Wis., by Rev. Claude W. Warren, and special services are conducted throughout the summer for the benefit of tourists.

The village of Land O'Lakes is located on the Wisconsin-Michigan boundary line in Vilas County, one-half mile west of state highway No. 26. The shrine is so situated that when Mr. Warren is preaching he is standing in Michigan while the congregation is seated in Wisconsin. In the background is wilderness. Old pine logs cut thirty years ago by woodsmen have been moved so they form excellent seats for the outdoor congregation. A blackened stump, which survived a forest fire, forms the outdoor pulpit. A small organ is concealed back of the cross in the trees, from which issues soft music as the worshipers gather for the service. Soon a white-robed choir of children appears through an opening in the trees, followed by the preacher, singing the processional hymn.

For those who prefer private devotions, there is a rustic box containing copies of the Bible, *Pilgrim's Progress*, *Imitation of Christ*, and *Manual of Meditation*, which is used in the Hilton Chapel at Chicago Theological Seminary. These may be read during a quiet hour of prayer and meditation by a worshiper seated on a log, who wishes to get away from worldly cares, and to seek peace and inward strength with which to get back to life's duties.

Quoting Mr. Warren:

"In the old pioneer days men worked hard for fourteen to sixteen hours on the farm all week and when Sunday came a day of complete rest was a welcome relief. Today when Sunday comes rest means taking a trip in a flivver with the family into the country. So instead of scolding the people for not

going to church, why not make worship so attractive at a woodland shrine that they will welcome the opportunity for outdoor worship as our pioneer fathers welcomed a day of rest and hitched up the old lumber wagon and took the family to the little white church on the hill? Is not this good psychology, and does it not help to meet the spiritual needs of the modern world when so many are suffering from nervous tension and business worries?"

Rev. Mr. Warren has had previous experience contacting people in the great outdoors. In 1926 he conducted a preaching tour through the logging camps and sawmill towns of upper Wisconsin. He was at that time pastor of the Congregational Church of Ashland. He also organized groups of young men who aided him in holding outdoor meetings on the street corners of various towns and villages.



Missionary Department

William H. Hockman

FOLLOWING THE GLEAM

A most touching incident recently came to our knowledge of a young heathen African, living in the gross spiritual darkness of his native village, to whom a new thing happened. The village life, with its hideous fetishism and enslaving demon worship, was going along as it had gone for generations, when one day a stranger came along the jungle path and stopped for a friendly chat with the villagers. As they smoked and gossiped, the casual rumor was mentioned that someone or other farther up the country had heard from someone else that there was a strange and extraordinary story being told about a Saviour and a way of life. The mind of the young man was deeply impressed and his heart strangely moved by this rumor of the "good news."

The Quest

Moved by a deep yearning, he set out to follow the rumor back to its source! Passing village after village, his quest continued day after day, until he finally reached a mission station nearly a week's journey away.

Try to picture the experience of such a one, brought face to face for the first time with the amazing disclosure of a loving God manifested in the person of Jesus Christ! And try to imagine the transcendent joy of his heart as he hurried along his homeward journey with the glorious news, something more than a mere rumor, to share with his friends and neighbors. Into that dark heathen community the light has shined until, within the space of but a few months, practically the whole village, including the chief, have found new life and joy in the risen Saviour.

Saved from What?

No one living in a land like America can grasp more than a faint impression as to what a heathen community is like. Words, or pictures, or pageants can convey little of the meaning of the word "heathen," or little of the soul darkness and suffering endured by the larger half of the world's vast population.

Perhaps a few paragraphs from an article appearing in the *South African Missionary Advocate* may help to quicken the imagination as to what fearful superstitions torture the minds of those who are without God and without hope.

"One kind of witch medicine is called the *lusengo*. This is the horn of a small antelope filled with dirt, sweat, fingernails, hair, skin and other filth, said to be 'consecrated' by the witch doctor. These may be kept in the houses or worn on strings about the neck, and are believed to be safe-

guards against bodily illness. If licked before eating food they are supposed to make one immune to any poison that might be put in the food by an enemy. Various kinds of 'medicine' are bought from the witch doctor, and cost anywhere from a few cents to \$12 or \$13. As the highest paid workers get little more than \$2.00 a month, a person may easily pay half a year's wages on the little medicine which may be of some help psychologically, but whose help physically is worse than nothing.

The Terror of It

"The villagers believe there is no such



Among the Bhils in India

thing as natural death. They say that if anyone dies someone has killed him by magic. As soon as anyone dies all his relatives come together and begin to yell and scream, thus supposedly expressing their grief for their beloved (?) relative. If anyone does not do this, the death of the deceased person is placed at his door. If everyone cries, then the nearest relatives go to the witch doctor and constrain him to receive their present of a chicken and consult the forefathers with a view to discovering who is guilty. The witch doctor then takes his bag of bones and skillfully throws them so as to cause them to fall in conjunction to one another. Then he declares that because they fell in a certain way such and such a man is guilty of killing the relative. The man so pointed out has to pay a large fine, or be killed. Into such a case as this may enter also the trial by ordeal. Of course the witch doctor gets a lion's share of the fine paid!"

CHINA'S "NEW LIFE" MOVEMENT

A manifesto in support of the "New Life" Movement, sponsored by General Chiang Kai-shek, president of the Military Affairs Commission, was recently issued by the Central Party Committee for the direction of mass movements.

A glowing tribute is paid to the sincerity and far-sightedness of General Chiang Kai-shek in launching this new movement, which has spread rapidly throughout the length and breadth of the country. The task of national salvation and self-preservation, the message states, cannot be accomplished except by sustained propagation and enforcement of the principles of the movement.

The first mass response to the movement was made by the people of Nanchang on March 11, when 5,000 residents turned out to hold a public meeting to promote the movement. On the night of March 18, hundred of thousands of people in Nanchang thronged the new wide thoroughfares of the city to watch for three hours or more the "New Life" lantern processions. Numerous slogans for the practice of the "New Life" movement have been reiterated: "Be Prompt," "Don't Crowd; Keep in Line," "Don't Spit," "Be Neat," "Cleanliness Prevents Sickness," "Kill Flies and Rats; They Breed Disease," "Politeness and Obedience to Law Smooth the Way," "Drink a Few Cups of Poiled Water Every Morning," "Keep Your Kitchen and Chopsticks Clean." In actual practice, the police in Nanchang are seeing that pedestrians keep on the sidewalk, that traffic keeps to the left, and that people keep in line at the ticket offices, public ferries, and bus stations. People who appear in public with coats or collars unbuttoned are politely saluted by the police and requested to observe the rule of neatness.

The "New Life" Movement is now spreading across the entire country, and enthusiasm has been aroused by leaders and the people in such important cities as Nanking, Shanghai, Peiping, Hankow, Hangchow and Tsinan. At Shanghai a huge conference of more than a thousand delegates was held in which elaborate regulations governing individual daily life were adopted. Associations have been organized in various cities to promote and perpetuate the movement.

LET A YOUNG ARAB WOMAN SPEAK

Writing in the *Missionary Review of the World*, Dr. W. Harold Storm, missionary in Arabia, tells of stirring events in that ancient land, and what it costs to confess Jesus Christ as Saviour and Lord.

"I had only been in Muscat a few days when a messenger came running over to the hospital saying that Mirash, our only Christian convert in the whole Province of Oman, was dying. I rushed over to the men's hut and found it empty. During the night a fanatical Mohammedan brother had stolen the body, carrying it to his own hut, with the idea that he could tell to the city that Mirash had died a Mohammedan, so that he could then claim the widow and gain some money by negotiating her remarriage.

"We went to the brother's house and found the doors barred. The family absolutely refused to allow a Christian burial.

The mother, pointing to the rocks back of Muscat, said, 'I had rather have my boy carried to those rocks and the birds eat his body than have the Christians bury him.'

"As my colleague and I came back from the cemetery we noticed a great commotion about the courtyard. They were forcing the young widow through the Moham-

median ceremony of widowhood. In our section of Arabia, as the men come back from the cemetery they bring the widow out to the threshold of the door and throw over her a black cloth. They ask her to repeat the first chapter of the Koran, thus declaring her intention to follow the religion of her husband. Then she is ushered back into a dark room where for four months and ten days she remains in utter seclusion. She sees no one and food is handed through the door. After that she is brought out and the oldest male relative has the right to arrange a wedding.

"We found the relatives forcing the young widow through this ceremony. In front of her was a fanatical group of men and behind her an equally fanatical group of women. A religious judge was trying to force her to repeat the required words. My colleague stepped up to the old man and said in Arabic, 'There is no compulsion in religion.' The judge looked around and said, 'You are right, we will let her speak for herself.'

"At these words Miriam stood up and faced the crowd of men who had been jeering at her and said, 'I am a Christian and I am going to be a Christian.'

"That was over three years ago. Miriam has been ostracized by all her friends and relatives. Poisoned food was sent to her. A fanatical brother threatened her life if he should see her on the street. But under conditions like these she remained true, never once denying her Lord. She willingly went through all this because Christ meant so much to her. She was willing to pay the price even if it should mean death. Today, out there in Muscat, she is the only baptized Christian in the whole Province of Oman. She sends a challenge to us."

and wonderful services we had together! In many cases the Christians came upwards of ten miles along the road to meet us and give us welcome.

"Two of these villages where the new converts lived are quite close together, and on one occasion recently one party of these babes in Christ visited the other group, and so filled were they with joy that they actually spent the whole night in singing hymns! The believers at most of these places are busily engaged in erecting meeting places before the rains commence.

"I do ask you all to continue to bear up these new converts with all their joys, and trials and tribulations before the throne of grace; and also to pray for us that we may be given wisdom and guidance as we seek to direct and establish the work."

RE-THINKING MISSIONS?

The United Presbyterian missionaries of northern India have met the above question by making a re-declaration of their faith in the divine person and the divine message. At their annual gathering at Sialkot a resolution was adopted of which the following paragraph is a part:

"The report of the Laymen's Inquiry contained in *Re-thinking Missions* is, we believe, based upon the false supposition that the original motive of Christian missions—the winning of souls to a divine Saviour—has been to some extent, and should be entirely, displaced by a philanthropic purpose. Because of the unevangelical and Unitarian viewpoint of the commission, we believe that its interpretations of what was seen in their three months in India and Burma—its criticisms of the Church in India, of evangelistic effort, of mission education and missionary personnel, and hence its recommendations—are destructive rather than constructive to a mission with the primarily evangelistic purpose such as the United Presbyterian Mission in India. We agree with the conclusion of our board secretaries that 'to one who accepts Jesus Christ as the Son of God, the Saviour of the world, and to whom foreign missions means the giving of His living gospel to men of other lands lost in sin, this theological conception vitiates the report in most of its details.' Its criticisms and recommendations seem to us to be made with the purpose of diverting the mission and its supporters from the true purpose of missions. While recognizing that there are suggestions in the report of practical value, we find nothing constructive which has not been receiving the attention of our mission for some time."

ZULU CUSTOMS OF JEWISH ORIGIN?

F. Suter, of the South Africa General Mission, calls to mind his first journey into Zululand forty-five years ago, and speaks of ancient Jewish customs which still obtain among the Zulus and other African tribes, such as circumcision, passover ceremony, scapegoat, and the ceremony performed in connection with cleansing from defilement incurred in contact with the dead. Some of these ceremonies, even though somewhat perverted, make it reasonably certain that they must have come down from the time when their forefathers were in contact with Israel, or through the missionary effort of the early church in

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"In a case of a furthest south town, close to the Niger River, a young man heard the rumor of Christians in places to the northwards, and so came all the way to Karu (a round trip of about 250 miles), to find out if the Jesus news was true. He joyfully accepted Christ, and his whole village, including his father who is the chief, have now turned to the Lord. What a welcome we got when we arrived at that and other villages! What joyful singing

north Africa, which existed in the days of Augustine. Mr. Suter is strongly disposed to believe that these customs are reminiscent of the missionary effort of the early Church. The missionary finds that when he shows the Zulu he is acquainted with these customs he has a key to his heart, and can then explain that salvation is by grace alone through the shed blood of our Saviour, the Lord Jesus Christ.—*The South African Pioneer.*

EVANGELIZING RURAL MEXICO

Ben W. Clendinen, Jr., has for some years been doing a most heroic and strenuous service among the rural population of Mexico, working out from Valles, San Luis Potosi, as headquarters. Writing in June he says:

"I have been out in the rural sections of Mexico with the gospel message for some seven weeks since April 1; out alone at first in the Ford into the Indian country south of here for twelve days. Then after two weeks off the road on account of illness, etc., accompanied by a good native worker, I went out for five weeks north of Valles, working slowly along the highway, stopping from a few hours to several days in all the highway camps and small villages, trying to reach each family with the good news. In all our travels, however, we were no farther than sixty miles from Valles, the last twenty miles being off the highway, in some parts rough mountain roads.

"Bless the Lord with me that since April 1 there have been distributed 187 New Testaments, most of which were sold to persons who had a longer or shorter explanation of the gospel directly from the Book itself. Also thirteen Bibles were sold, and a good many gospels and other evangelical books. We distributed about 1,500 tracts, and explained the gospel to hundreds of people, most of whom had never heard the good news before.

"This trip has enlarged my vision along two distinct lines; one, the great need of rural Mexico for the only message of salvation; second, my need of adequate equipment to help meet this need. To reach these rural communities I should have a house-car with a powerful motor, such as a late model Ford or Chevrolet truck. It is a waste of valuable time and effort for one to continue trying to get by with this old 1926 Model T Ford coupe. There are many places we need to reach where this car cannot go, neither can it carry the supplies and equipment necessary for efficient work. Will my friends at home join me in prayer that this need may be met? So far as estimates can be made, it would require some \$1200 to buy and equip this outfit."

LETTERS FROM RUSSIA

Number 1. "The collective commune took everything from me last year—my cattle, my house, and my land. On half an acre I had planted corn and they even took that, to the last stalk. I was a prosperous farmer before, but now I am a beggar. At harvest time we gathered the gleanings from the field, but now this also is forbidden. Alas, there is no Boaz."

Number 2. "You cannot now recognize our home and surroundings. Many people have died of starvation. I have a little house, but there is no one to whom to sell



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it. I am compelled to leave everything in order to flee, to be saved from starvation. In Leningrad a loaf of bread costs five rubles, but here in the south, which was formerly the best location in the land, the same loaf now costs 25 rubles."

Number 3. "We are in the midst of very hard circumstances, as far as food, clothing, and shoes are concerned. I will soon be driven out because of taxes. I am taxed as much as 95 pounds of meat, but I have only one chicken. My cow was taken by the Soviets to the meat department. I am now compelled to sell everything in order to buy a young cow to pay my tax. If I wanted to describe all the details, it would be necessary to use much paper, but we do not even have paper."

Number 4. "For your \$5.00 I got eight rubles and twenty kopeks in the Soviet *Torgsin*, for which we were able to buy thirty-two pounds of buckwheat and thirty-four pounds of hominy. We rejoiced and wept. When I came home from my work, I found the dinner all ready, and I thanked the Lord for all His care."

Note: To some of the writers of these letters, as well as to some others, help is being sent, from time to time, by the friends of the American European Fellowship, 1213 North Franklin Street, Philadelphia, Pennsylvania. *Torgsin* is a Soviet store, where products can be bought with foreign money. If you have a dollar or a pound sterling, you can get food here comparatively cheap, but if you desire to buy the

same wares with Soviet rubles, the cost is fifty to sixty times as much. *Torgsin* is maintained for the benefit of foreign travelers.—American European Fellowship.

THE MILLENNIUM OF THE WETS

(Continued from page 556)

of the wets and all they want. We are prepared to say, therefore, that despite the claims made by press, platform, or President, the no-saloon canard, almost before it was put over, was naught but a scrap of yellow paper. The genius of the wets is selling and drinking the liquor that is supposed to cheer and prosper those who will indulge. That connotes the saloon.

And, believe it or not, the saloon is the heart and soul of the wet millennium, and by forethought and expectation and plan and purpose the saloon is here! To be sure, it is not yet fully clothed, nor its baptismal name given out. It is, however, in process of being dressed and in some rather familiar garments—the screen door, the spittoon, the brass rail, the aproned attendant, ladies entrance, and all the rest; and open to men and women, minor and adult; and open through nearly all the hours the longest week affords.

No Place for Argument

The saloon here, did we say? Why, yes. To deny it, is to argue one's self blind or possessed of a sub-kindergarten intelligence. Here, and with the same heart and plan and purpose as of yore, to sell and

in every way promote the sale and use of alcoholic liquors for beverage purposes. Indeed, it is this—the saloon—that makes the wet millennium.

Of course nobody of consequence was ever against the saloon, except for the alcoholic poison whose sale and distribution the saloon fosters. And right there is the rub. Alcohol for beverage purposes is never a friend, but a cruel deceiver; never a stimulant, but a deterrent, a habit-forming drug, a deadly poison, which dropped into the human stomach as a beverage, simply steals away man's brain and makes him more beast than man.

No place here for argument. Only a statement of fact. It is the alcohol in the drink, and whether dispensed to people sitting or at perpendicular, by brass rail or in back room, in yellow mug or frosted glass, with pretzels or without, that makes the saloon the wet nurse of a thousand ills.

Over-Reaching Themselves

The millennium of the wets. It is their day. They are in. Laws liberal to them are being passed right and left. Where is the sale of liquor to minors refused, or on Sundays, or to intoxicated people, or to women? What do the wets care when the district nurse finds school children the worse for strong drink taken at the soda fountain, and what of it if the number of drink-caused auto accidents are rapidly mounting?

At all events, if in this their millennial day they have finished what they call the abuses of Volsteadism, the cure they offer is a thousand times more damnable than the disease. And if a too easy public and a too lethargic Church have been drugged to sleep while the wet banners have been everywhere afloat, may we not venture the remark that the effect of the drug is wearing off, and that some of these times the sun of the wets is going to face its eclipse, and change the millennium of the wets into another hard bought tribulation.

Once the wets, by their over-zeal and folly, drove in national prohibition. It is not at all improbable that they will do it again. To this end let the friends of the truth keep praying, hoping, working.

EDUCATED BARBARIANS

Prof. Walter Boughton Pitkin, Columbia University, says:

"Almost everything we have done in the United States in education, and especially in higher education, has been wrong. Recently I looked up the educational record of several of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our American colleges. I cannot be proud of an educational system that turns out guilty barbarians."

Warden Lewis E. Lawes, of Sing Sing, has this to say:

"There is no moral force in the classroom. The prisoner boasts of a complete public school record and in many cases has reached high school and even higher institutions of learning. The failure of our schools and general educational methods is filling our juvenile homes, our reformatories, and our prisons. There is hardly a juvenile institution that is not a crime incubator."—*School Executives Magazine*.

Moody Monthly ANNOUNCES A CHRISTIAN EDUCATION NUMBER for SEPTEMBER . . .

Some of the Titles are:

Children—A Neglected Ministry

The Child and the Kingdom

Truths, Homely but Wholesome, for
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YOUR SHORT BIBLE

The first evening of his summer vacation a student sat in the parlor at home conversing with his father, when the latter said: "My son, how are they treating the old Bible at the university these days?" "They honor it just as they did in your days, father; at least, I have heard nothing to the contrary."

"Do they still accept it in its entirety as the Word of God?" "Yes, as far as I am aware."

"Do they still believe in the Pentateuch and the whole of Isaiah, in Daniel and Revelation?" "I think so."

"Well, how about Jonah—do they still consider it an authentic narrative?"

Is Jonah in Your Bible?

"Jonah? Why, I can't say that they do still cling to Jonah, father; is Jonah in all editions of the Bible?"

"Certainly, my boy, and I shall be compelled to consider very seriously your return to an institution that dares to repudiate any portion of the Word Divine."

"But, father, are you sure that Jonah is in all modern editions of the Bible? Is it in yours?"

"Is it in mine? I assure you that no vestige of the sin of Jehoiakim could ever appear in my home. I want a whole Bible or none at all."

"But, father, let me see the book of Jonah. Your earnest words have aroused my interest."

The book was brought out—the old copy that the father had been reading for many years, every page in the Psalms, the Gospels, and the Epistles soiled by frequent handling. But in vain they searched for Jonah. After turning over the leaves of the Old Testament a number of times, the old gentleman repeated in order the prophetic books, but still Jonah could not be found.

Jonah Could Not Be Found

"Father," said the young man, "do not get angry, but come here." As he spoke he held the book under the light, and it was evident that the two pages containing Jonah had been cut out with a sharp knife.

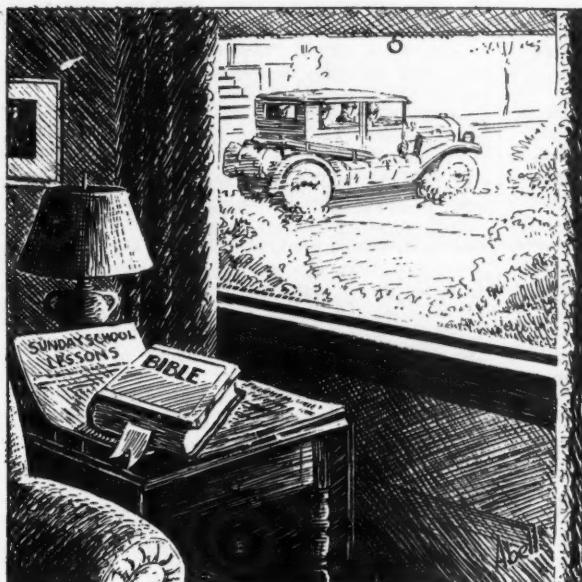
"Father, pardon me, but I cut out those

leaves three years ago, and yet you did not miss them. Now, father, was Jonah in your Bible?"

The father's face revealed a peculiar mental struggle, but he answered, "I see it, my son, I am as bad as the higher critics. There has been no Jonah in my Bible for three years."

Friend, how is it with you? You have been scoring Jehoiakim for using the knife upon the Word. You have no mercy for those who mutilate the dear old Book. But have you a whole Bible? Is Habakkuk

OFF FOR A VACATION



Have you forgotten anything?

in your edition? When did you read Nahum? Are you acquainted with Obadiah? A Bible neglected is a Bible mutilated.—Dr. Forest E. Dager, in *Episcopal Recorder*.

THE BIBLE'S MAKE-UP

A distinguished British divine, in a series of lectures in England recently, has been severely criticizing the "make-up" of the Bible. Here are a few of the observations he made in an address in Westminster Abbey a week or two ago. The teachings of Christ, he said, were that of a poet.

Those responsible for the "make-up" of the Bible hid this by printing all the poetry as if it were prose and then chopping it up into short sections. Such a system would be fatal to Keats or Wordsworth, or any poet.

The order of books was also most confusing. Two prophets separated by two centuries were printed under the name of Isaiah, which was like includ-

ing Tennyson and Milton together and calling the result Milton.

The Gospels were in the wrong order; and, among the prophets, Joel was printed before Amos, who lived four centuries earlier. This was like putting Bernard Shaw down as before Shakespeare. It was not to be wondered at that Bible reading had declined.

One hardly knows whether to be more amused or saddened by statements of this kind. What a melancholy business for a supposedly learned divine to be engaged in. That two Isaiahs wrote the book that bears this name has never yet been proved, nor ever could be proved on the evidence that Modernism has to present. And to assert that Bible reading has declined because Isaiah is presented as one book, and the Gospels not in chronological order, is the acme of absurdity. Multitudes of peoples for hundreds of years have found the Bible as it stands the very well-spring of their joy, the source of all their comfort and the fount of their dearest hopes and aspirations. They have not found its present arrangement in the least stultifying to their mind or their spirit. If Bible reading has declined it is for other reasons than those which Dr. Dearmer has adduced. And one of the chief reasons we venture to say is the destructive criticism of just such men as this.—*The Evangelical Christian*.

PRESENT DAY DANGERS

The rationalism and materialism of the present time are doing much to dim and deaden the spiritual sensibilities of many of God's people. The Bible becomes to them dry and uninteresting—a book of "idle tales" rather than the living Word of the living God. Our modern books, magazines, and daily papers, and many of our radio messages, are permeated with rationalism.

Their major influence is against the Bible. They minimize the spiritual and the eternal. They magnify the material and the temporal. They scoff at the miraculous and the supernatural. They have no adequate conception of sin or the need of atonement. They reject the Bible account of creation and the virgin birth, and question the doctrines of immortality, the fall of man and the inspiration of the Word of God. To them the sacred stories of the Bible are but folk-lore tales, fables, and myths. Satan is a joke rather than a supernatural head of an organized kingdom of evil, ushering in a cruel reign of unbelief, worldliness, apostasy, atheism, race prejudice, persecution, lust, lawlessness, violence, and bloodshed. With such a flood of false doctrines and evil influences pouring in from every direction is it any wonder that "the love of many is waxing cold" and that many are "leaving their first love"? The remedy for this dangerous condition is a return to God in humble

confession and surrender, and a daily reading of the Word of God—consecutively, and faithfully.—*Watchman-Examiner*.

MAY WE ATTACK THE MODERNIST?

The damage that has been done by modernistic religionists is incalculable. Their high-sounding platitudes and moralizings are devoid of spiritual power and their pronouncements have no answer to the anxious questionings which in these disjointed times are vexing human souls. They have made more than their fair contribution to the chaos which prevails in human thinking and have brought religion into disrepute. They have with their indefinite vaporings turned their churches into spiritual morgues from which not a single breath of life emanates. Religious modernism has made not one contribution to the solution of present-day problems, and has nothing to say to the seeking and distracted soul of man. Its death-dealing poison has entered the very vitals of present-day Protestantism and is paralyzing the efforts of a godly section of the Church.

The cause of this waning power is plainly the departure from the Scriptures, the refusal to recognize the authority of the Word. Lutheranism may well utilize the opportunity of the Bible quadricentenary to admonish its Protestant co-religionists: "Back to the Bible, back to the revealed simplicities and finalities of God's revelation to man." It is high time that the Bible teaching Church abandon its purely defensive attitude over against the religious enemies of God's truth. The desecrators of the divine Saviour and the despoilers of His vineyard deserve no consideration. Their plea for charitable treatment and leniency in judgment must not silence our testimony.

The Bible quadricentenary offers an opportunity for aggressive testimony regarding our Church's unwavering adherence to the authority of the Scriptures and for an eloquent advocacy of the complete adequacy of the Bible teachings for all the needs of man. If our testimony includes an exposure of the inadequacy of modernistic religious claims, we are but engaging in polemics necessitated by the spiritual dishonesty of many so-called religious leaders. A clear, ringing confession of Lutheranism's unwavering adherence to the Scriptures will also be encouraging to the troubled souls in other sections of Protestantism who behold the modernistic drift in their denominations with discouragement akin to despair. Let us make much of the quadricentenary and strike valiant blows for God and His truth.—*American Lutheran*.

CHURCH ATTENDANCE

Many excuses are made by people for their non-attendance on church services. They vary all of the way from complaints against the preacher, the length of the sermon, some alleged "hypocrite" in the flock, and the stuffy atmosphere, to such excuses as: "I worship God under the blue dome of heaven in the green fields." None of the excuses really touch the heart of the matter.

Among the real reasons are, the vast army of backslidden church members, indifference, and now and then fear that church attendance would challenge the absentee and force him to have unpleasant sessions with his conscience.

Thanks to the endless material offered to people by modern mechanized life for amusement and pastime, multitudes of young people and some older ones have come to think the main business of life is to be amused, and that the word "serious" is synonymous with "dull."

They do not want to be reminded of duty, obligation, sincerity, truthfulness, humility, moral cleanliness and humility. They become resentful when confronted with phrases like "love to God," "responsibility and kindness to others," "civic duty" and the like. Some of them have not yet entirely given up church-going.

Can we hope that God will so move upon men that they shall be chastized out of this soul-searing, self-pleasing and self-love, to the end that they may give their hearts a chance to become acquainted with God and duty in the churches that Christ built and for the spiritual mission of which His blood was shed? God will, if His people are willing to pay the price in love, thought, and soul-travail.—*Western Recorder*.

drys," but by the school authorities who found that 30 per cent of those drinking in these places were from 14 to 21 years and not only beer and wine, but strong liquor was sold. Of course, no one is surprised at this condition, not even the "wets." All knew it would come. The plea that prohibition was debauching the young and that temperance could be advanced under the license system was sheer, unadulterated hypocrisy.—*Religious Notes and News*.

THE SIXTY-CENT DOLLAR

In the world market the American dollar is worth around sixty cents. That means that a dollar which the Board of Foreign Missions sends out of the country into another currency immediately loses 40 per cent of its buying power. That means that a missionary salary of \$1,000 drops to \$600, so far as its purchasing power goes in the foreign markets, where it will be spent for food, shelter, etc. That means that it takes \$1,400,000 in gifts to put \$1,000,000 on the field. When this fact is put beside the falling receipts to our board in dollars, one realizes that an emergency of major importance is facing us. If receipts fall off 25 per cent and the dollar falls off 40 per cent, then 65 per cent is clipped from our funds.—*The Presbyterian*.

HURT ONLY IMAGINARY

If pain and injury are not real, but imaginary, as Christian Science teaches, then the Christian Scientist cannot properly claim damages for personal injuries, Justice Paul Bonye told a jury in Supreme Court here today, and the jury agreed. The jury returned a verdict for the defendant in a suit for \$10,000 by Mrs. Lucy F. Kirks, 56, of East Norwich, L.I., a Christian Scientist, against George Cisler of Hicksville.

Mrs. Kirk sued to recover for injuries suffered when Cisler's automobile and one in which she was riding collided. She told the court she has frequent headaches, pains in the nose, a swollen wrist and tremors in her left hand which prevent her from following her trade as fancy cake baker. The jury awarded Cisler \$75 for damages to his car.

"If pains are not real and fractures do not exist, then obviously you men are in no position under the law to award damages that do not exist," the justice charged the jurors. "This lady of apparent refinement and culture was faced with the necessity of making a choice. Were the injuries real? Was the blood real? If they were, she belongs in this court. If they were not real, as according to the teachings of the departed patron saint of Christian Science, then, of course, she has no place here."—*Chicago Tribune*.

AUDIENCE OR CONGREGATION

A protest has been voiced by William T. Ellis against what he terms "the common practice of calling a company of Christians met for worship, 'an audience' instead of 'a congregation.'" It may be that this thoughtful layman has here touched on a weakness of present day church life. Do we as ministers think of the assembled people as "an audience" who have gathered to hear us speak, or as "a congrega-

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SO THIS IS TEMPERANCE

The *Los Angeles Times*, in recent issues, carried two strong editorials on "So This Is Temperance" and "The Fight for Decency in Liquor Sale." The editor declares that the condition in Los Angeles and the surrounding country since the repeal of the Eighteenth Amendment is "shocking," "unmentionable," "intolerable," "startling," "damnable," and other equally forcible descriptive words. He calls for an uprising in behalf of decency. He declares that the investigation was not made by "fanatical

tion" who are to be led in worship at the throne of grace? Do those who sit in the pews feel that they have come to church to "hear a sermon" or to worship Him from whom all blessings flow? The difference is far more than a difference in terminology. It goes to the very heart of Christianity. There are places where an audience is desirable. But not at the services of the sanctuary. There the preacher and his sermon are incidental—a means, not an end. The joy of God's presence and the power from on high are realized only by those who, like the Magi of old, "have come to worship him."—*Christian Observer*.

WHAT HIGH TAXES DID

The recent upheavals in Europe should serve as a lesson to the national, state, and local government in the United States, but probably they will not. It would be well worth while if our legislators over the nation, when they are called into session again, would recess, suspend voting appropriations for an entire week, and during that week study the causes of unrest within the various nations of the world.

Revolutions do not happen—they are perpetrated. As Lenin once said: "Without revolutionary theory, there can be no revolutionary movement." Revolution is promoted, usually by agents of subversive interests, many of them with programs, carefully disguised to the appearance of humanitarian projects.

But the enactment of many of these socialistic schemes into legislation in many European countries has resulted in overburdensome taxes, which bear down on the mass of the people who are not at heart revolutionists, and thus the revolutionary theory is built up among those who would otherwise be immune. When the great majority are dissatisfied and ground down by taxes, the revolutionary leaders light the match, touch the fuse, and the revolution is on. That is what happened in Russia, in Germany, in Italy, and later in France and Austria, where the revolutionary movements have not yet succeeded.

In our own country, taxes, national, state and local, are mounting rapidly. By an increase in spending we are only storing up trouble for the future. Our legislative bodies, national and state, would do well to study the problem and its consequences before it is too late. Now is the time to begin to talk about balancing our budgets, from that of the United States government down to the smallest municipality. The taxpayer is now our forgotten man. But he will not remain forgotten, if the burden becomes too great.—*National Republic*.

AN INSANE WORLD

Everybody will be crazy by A. D. 2139 if the present increase in insanity is maintained, the Executive Club of Chicago was told recently by David Seabury, New York psychologist. He asserted that statisticians had reached the conclusion that there has been a 30 per cent increase in insanity during the last ten years. He described worry as one of the first steps toward insanity, and warned his audience against the "worry monger." He identified the "worry monger" as a gossip, critic, chiseler, or a timid, despondent, parasitical person, or one who

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was arrogant, fanatical, obstinate, melancholy and self-pitiful. He also told his audience to beware of jealous, envious and angry persons. The painfully good should also be avoided and the people who are always looking on the gloomy side of things. The psychologist quoted above neglected to mention a morbid colon or a diseased tooth when he made his list of things and persons conducive to a mental collapse, and he forgot also to say anything about taxes, political mountebanks, moratoriums, and the commodity dollar. Why did he say that everybody would be crazy in A. D. 2139 when the fact is that the world as a whole

is crazy now? By any possibility could it be crazier than it is now? Crazy! ! ! The world is getting ready to go to war again? Crazy! ! ! The people of the United States are going to lift themselves out of the depression by drinking oceans of beer and of rum! The psychologist should have said: "The world will still be crazy in A. D. 2139 and also in A. D. 21,390." And the people of that remote age would have put flowers on his tomb and would have said: "Here in the midst of a crazy world lies one man at least who was not a fool. In pace requiescat."—*Current Event and Comment*.

Truth Illuminated

William Norton

DIVINE CARE

Some people do not think of the life beyond till the evening of this life presses itself upon them. "Do your folks have family prayer before breakfast?" asked little Georgie. "No," replied young Albert; "we have prayers before we go to bed. *We ain't afraid in the daytime!*"—Otterbein Teacher.

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THE VALUE OF THE INDIVIDUAL

The story is told that once, when Sir Michael Costa was having a rehearsal with a vast array of performers and hundreds of voices, as the chorus rang out with the accompanying instruments, one man who played the piccolo far up in the corner ceased to play, probably thinking that in all the din his instrument would not be missed. Suddenly the great conductor threw up his hand and all was still. Then he cried out, "Where is the piccolo?" The quick ear of the master musician missed it, and the chorus was spoiled because it failed in its part. *God expects every Christian today to do his duty.*—Otterbein Teacher.

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FLINT, SPONGE OR HONEYCOMB?

Someone has said that there are three kinds of givers—"the flint, the sponge and the honeycomb." To get anything out of flint you have to hammer it, and then you can get only chips and sparks. To get the water out of a sponge you must squeeze, and the more you squeeze the more you get. But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed the more they will give. *A few delight in giving without being asked at all; and of these the Bible says, "God loveth a cheerful giver."*—Homiletic Review.

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INTEGRITY

Near Deland, Fla., lived a Christian Chinese named Lue Gym Gong, a quiet, modest, yellow man, who has passed to his reward. His spirit of benevolence was known to many. Had he the opportunities he might have been another Burbank. As it was, he perfected an orange, by crossing with the Valencia, producing an improvement of great worth, and named by others for this modest man. He sold his right and discovery, but at first received no money on the contract. Others, knowing the value of the new orange, urged that he sell to them at an advance, since the first agreement was not secured by a deposit, and might not be carried out. His answer was: "*Chinaman a Christian. His word stand, even if white man lie.*"—Presbyterian.

HUMILITY

One year when Harvard College was about to open, a number of freshmen strolled into the museum to look around. There they met a sweet-faced old man who took great pains to point out many of the things worth seeing. He showed them relics of other lands and answered dozens of questions which revealed how little the freshmen knew. There was, however, no sign of impatience with the old man, but a great eagerness to help. When, at last, someone called him out of the room, the youths asked a guide who the old man was. "Why, don't you know?" said the astonished guide, "*that is the great Agassiz.*"—S. S. World.

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PREPAREDNESS

Reader Harris, one of England's eminent lawyers, got his first lift in life significantly. Employed in the drawing office of the Great Western Railway Company's engineering shops, he found that young men were occasionally sent down the line on responsible commissions. Receiving instructions in the morning, they spent the day preparing the start. Shocked at the waste of time, he filled a bag with traveling conveniences, and took it to the office to be ready to start at short notice. His companions ridiculed the idea. But one day the chief engineer came in and asked about the bag. The owner said, "I determined, if I had a chance to go, to be ready." "You did? You see that train?" "Yes." "Jump in; I'll telegraph instructions." From that time Mr. Harris made rapid progress. *They who wait for Christ in readiness shall not wait in vain.*—Sunday Companion.

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PATIENCE

The following incident in the life of John Wanamaker is recorded in the account of the life of the great merchant prince written by Herbert Adams Gibbons; and shows both a forgiving spirit and a fine display of patience:

"One of the executives in the Philadelphia store remembers that one day when he was a cash boy, he mustered up courage to go into Wanamaker's office to show him a new and cheap way to wrap small packages that he thought he had discovered. President Wanamaker was sitting at his flat-top desk, and the boy timidly passed to him a sample package he had wrapped. As he did so, his sleeve caught on the ink-well and upset it. The horrified boy stood rooted to the spot. Wanamaker said: 'Now I am going to show you something. If you attack a pool of ink with the edge of a blotter, instead of stamping the blotter flat down on it, it is astonishing how quickly it disappears.' The devotion of a lifetime of able service was thus won in a minute."

"ONE-WAY" GLASS

It is announced that glass which is transparent from only one side is now made, so that self-conscious defective pupils can be watched without knowing they are seen. *Most people forget that the windows of heaven have just such an arrangement, by which God sees us through and through without our realizing it. And just as these defectives are seen in their true nature, so God sees us in ours.*—The Searchlight

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THE ESSENTIAL CO-OPERATION OF NATURAL MEMBERS

Faraday, the great chemist, learned a great lesson in boyhood by a very childish experience. As a little lad, humbly earning his bread by selling newspapers in the street, he was waiting outside the office of an Edinburgh paper for the morning issue, and thrust his head and arms through the railings of the iron gate. He was a born metaphysician, and began to speculate on which side of the railing he was. "My head and hands are on one side," he said to himself, "and my heart and body are on the other." The gate was opened hastily before he could disengage himself, and the wrench he received taught him, as he said in later life, that *all true work required head and heart and hands to be on the same side.*—Great Texts.

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LOVE WINS!

A storm swept the ocean just off the coast of Scotland. Far out in the black trough of the angry waters a ship had gone to pieces. The life-boat put out from shore in the face of what seemed almost certain disaster, but it came back with all the ship's crew except one. To have taken another in would have meant the sinking of the boat. As they came to shore the leader said, "There's another man! We need volunteers for his rescue. These men are exhausted."

Among those stepping forward was a fine-looking young Scotchman in the very prime of his life. His white-haired mother came and put her arms about him and said, "Don't go, John; years ago your father perished in the storm at sea. You know that just last year your brother William went to sea and never came back, and I guess he, too, must have gone down. John, you are the only one left, and if you should perish what would I do? Don't go, John; your mother begs you to stay."

He took her arms from about his neck and said, "Mother, I must go; a man is in peril and I would feel like a coward not to go. God will take care of us." He printed a kiss on her cheek and sprang into the boat. Every minute the fury of the storm increased. The elements seemed to vie with each other to see which one could do the worst. Down into the trough and up over the waves they went. A whole hour they were gone, and finally in dim outline they were seen beating their way back. As they came within hailing distance someone from the shore cried, "Have you found the man?" And standing in the bow of the boat John shouted back, "Yes, we've saved him, and tell my dear old mother it's brother William!"—William Edward Biederwolf, in *Frozen Assets*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

CONSCIENCE AND HEART

N. G. R., Vermilion, Ill.

Questions: (1) What is meant by conscience? (2) May it be educated? (3) What is the meaning of "heart," as found in the Bible?

Answers: (1) The Greek word is frequently used in the New Testament and signifies "co-perception." According to the older beliefs this implies a reference to God; that is, co-perception is "knowledge along with another," and that other is God. This view is in harmony with another definition, namely, that conscience is the "voice of God" in the human soul (Rom. 2:15). Conscience has been compared to a court of law, "in which there are culprit, judge, witnesses, and jury;" all within one's own self. The Bible speaks of a good conscience before God (Acts 23:1); a conscience void of offense (Acts 24:16); a pure conscience (II Tim. 1:3). Upon the other hand, consciences of a different kind are mentioned, such as a weak conscience (I Cor. 8:7); a seared conscience (I Tim. 4:2); a defiled conscience (Tit. 1:15); an evil conscience (Heb. 10:32). But the conscience can be purged by the spiritual application of the blood of Christ (Heb. 9:14; 10:22). (2) While conscience is the innate possession of everybody, urging us to do the right and approving when we do so, as well as checking us from doing the wrong and punishing whenever we fail to heed, there is a popular sense in which conscience may be educated. This is inferred whenever we speak of an "enlightened conscience." By such external standards of right and wrong as we find in the Bible, in the character of God and the life of Jesus Christ, or in the high moral maxims of great and good men, the conscience, through the mind and heart, may be so guided that our choices and decisions become more in harmony with the One who is outside and above us, and to whom we are accountable. (3) First of all, the heart is a bodily organ, one of the most essential; and second, it is the seat of the emotions and passions, such as fear and courage, love and hatred, joy and sorrow. The radical corruption of human nature is usually associated with the heart. Hence the heart is described as "uncircumcised," "hardened," "wicked," "perverse," "godless," "deceitful and desperately wicked." It defiles the whole man (Matt. 15:19, 20). Upon the other hand the heart may be made "clean," for "with the heart man believeth unto righteousness" (Rom. 10:10). The heart is

also the place where the Holy Spirit dwells (Eph. 3:16, 17; Gal. 4:6).

SURVIVORS OF THE TRIBULATION

L. W. J., Washington, D. C.

Questions: (1) Who will survive the Great Tribulation? (2) What place in God's kingdom will they have? (3) What will become of the lukewarm and indifferent ones who are left behind when our Lord comes for His own?

Answers: (1) All who turn to the Lord during that brief period (Rev. 7:4-14; Matt. 25:34). (2) They will be the nucleus of that kingdom. (3) When Christ comes "for His own" He will receive them unto Himself (I Thess. 4:16-18). We doubt whether any of them will at that time be lukewarm or indifferent. They who are merely nominal Christians will pass into the Tribulation, and we believe that many of them will be saved. Some will become martyrs (Rev. 6:8-10).

THE LORD'S DAY

C. S., Butte, Neb.

Question: In Revelation 1:10 does "the Lord's day" refer to our Sunday or to the still future "day of the Lord"?

Answer: "The Lord's day" is an expression which occurs only here; but it early came into general use as referring to the first day of the week in distinction from the seventh day, as we gather from the testimony of the Church fathers. We have the same construction when we say "the Lord's Supper." "The Lord's day" and the "day of the Lord" are not synonymous expressions, for the latter refers to the coming of our Lord in judgment and the establishment of His earthly reign. It was while in the Spirit on "the Lord's day" that John was granted the revelations pertaining to the Church, as contained in Revelation 1:11-3:22. The Lord's Day and the Lord's Supper belong to Christ in a peculiar sense, and are also distinctively Christian.

THE SLAIN OF THE LORD

C. M. H., Shickshinny, Pa.

Questions: (1) Is it true, as some are teaching, that at Christ's second coming all will be stricken dead (Isa. 66:23, 24; Jer. 25:33)? (2) To what times does II Peter 3:10-13 refer?

Answers: (1) The statement in verse 24 limits the number to those who have transgressed against the Lord. Of the others it is said, "All flesh shall come and worship before me" (v. 23). God shall "plead" with all flesh, and many shall be slain (v. 16). The remainder will be true worshipers of Jehovah (vv. 18-21). As to Jeremiah 25:33 the slain of the Lord

will be found in all quarters of the earth, yet the slain are designated to be only the wicked (v. 31). Though God's judgments will at that time be in all the earth, an innumerable company will be saved out of all nations, and kindred, and peoples, and tongues (Rev. 7:9). (2) If Peter 3:10-13 looks forward to the very end of the Day of the Lord, after which come the new heaven and the new earth (Rev. 20:1; 21:1).

BAPTISM

T. B., South Bend, Ind.

Question: I am a member of a church which practices infant and child baptism. Is it necessary for such to be re-baptized when they become adults?

Answer: Baptism is a controversial subject which we take the liberty of not discussing in this department of the Moody MONTHLY. Apparently this subject cannot be permanently settled except in the minds and to the satisfaction of each of the disputants. The Moody Bible Institute is an interdenominational school in two senses. First, upon our Board of Trustees and in our Faculty various denominational churches are represented, as well as in our student body; and second, we seek to minister to help in the training of Christian workers in all denominations. Since we do not try to change one another's views upon the subject of baptism we dwell together in harmony and in the "unity of the Spirit." Giving a general answer to the question above, we would advise that you adhere to the beliefs and practices of your Church, unless after both a scriptural and a historical study of the subject you are clearly led to change your views.

DOCTRINE OF PREDESTINATION

K. M., New York, N. Y.

Question: Am I right in accepting the doctrine of predestination as set forth in the Westminster Confession of Faith? In a recent conversation with some graduates from a theological seminary, they seemed vague and uncertain about this doctrine.

Answer: The Westminster Confession of Faith was prepared by representatives from several different denominations, and we see no harm in accepting its view of this doctrine, but it is not for this department to decide which view of predestination is the most scriptural. This doctrine is for Christians only. It should never be presented to the unsaved. Our gospel message to them is, Whoever believeth on Him shall have eternal life (John 3:16; 5:24). Here we are upon safe ground. Salvation is all of grace, through faith. Sometimes this doctrine is presented in such a manner as to destroy man's free moral agency and personal accountability to God. It then borders on fatalism. Properly understood, it may be a source of assurance and great comfort to the true Christian.

A REJECTED SUBSTITUTE

L. S., Topeka, Kan.

Question: If our names can never be blotted out of the book of life, how expain the prayer of Moses (Exod. 32:32, 33)?

Answer: The book of God here mentioned is certainly not a material book of any description. The language is symbolic. Just as the ancients kept genealogical

records God keeps a "record of all under His special care and guardianship." Such a record probably includes the life after death, but in the present instance its primary reference is to this earthly life. God had proposed to blot out the entire nation and to make of Moses a greater nation (v. 10). In great sorrow and self-abnegation Moses offered himself as a substitutionary atonement (vv. 29-32). Such a personal and untimely death was of no avail, the guilty ones must bear the penalty of their own sins (v. 34). In the light of the New Testament the particular request of Moses was an impossibility, if he had in mind the abnegation of his own eternal life with God. Only in the light of his offering to die in the place of the nation was a granting of his prayer even a possibility. We would recommend that you procure a copy of *Can a Christian Fall Away and Be Lost?* by W. Hoste.

COMMUNISM

H. E. E., Chicago, Ill.

Questions: (1) What should be the Christian's attitude towards Communism? (2) Is it frustrating the fulfillment of prophecy to try to restrain this evil, which is rapidly taking possession of our country and the world?

Answers: (1) Since Communism is outspokenly anti-God and antichristian, of course we can have no fellowship with it. Since it seeks to destroy the Christian State and Church and home, we can be neither neutral nor indifferent to Communism. What then ought we to do? The least we can do is to be informed about its real character as judged by its fruits in Russia. Next we can help to inform others, for doubtless many in our country are being misinformed and misled by pernicious and false propaganda, even many who ought to know better; such as certain ministers of the gospel, college

professors, and men in high governmental positions. Without question Satan is behind this widespread movement; hence our chief weapons are not carnal, but spiritual (Eph. 6:10-18). (2) Although Communism is one of the indications that we are nearing the end of the present age, which is prophesied to end in violence and corruption and the brief reign of Antichrist, the time has not yet come when it is no longer possible for the Christian to oppose error with truth, evil with good, and atheism with faith. Put on the "whole armor of God," not omitting the "sword of the Spirit," nor neglecting "prayer and supplication for all the saints," that even those in bonds may speak the gospel boldly (v. 20).

ORIGIN OF THE GENTILES

W. A. K., Lansing, Kan.

Question: Kindly explain the origin of the Gentiles and account for the various tongues and peoples and nations.

Answer: The only reliable information we possess for the origin of the Gentiles, is found in the tenth chapter of Genesis. The term is used to designate non-Israelitish peoples. Beginning with a single family after the Flood, that of Noah, and as the result of the confusion of tongues (Gen. 11:1, 7, 8), the race was scattered over the earth. Gradually in various lands distinct languages and nations developed.

STARTING A NEW WORK

G. J. F., Wilmerding, Pa.

Questions: I am a comparatively young Christian, but I want to be aggressive in the service of my Lord. How about starting a prayer group, made up of "whoever will may come"? I have heard other people talk about them. What suggestions can you offer along this line?

Answer: Your desire is commendable and certainly there cannot be too many

such groups organized. First of all you must carefully examine your own heart in order to make sure this thing is of the Lord and not of the flesh; that is, not merely a desire on your part to be doing something. Any one who is a Christian should pray, and meetings for prayer can be most helpful and far-reaching. But usually such a service, if reasonably successful, requires some degree of knowledge and maturity in the Christian life. Would it not be well to begin quietly, with a few friends, and try out the plan before giving publicity to it? Would it not also be best to study your Bible in order to learn what it teaches about prayer? If you desire to become effective in your service and become increasingly fruitful, a general knowledge of the Bible and a study of its great teachings are all-important. Attendance at a good Bible school would help fit you for a larger service. If this is impossible, we would suggest that you pursue several good Bible correspondence courses before seeking to become a leader.

ONE OF MANY APPRECIATIONS OF OUR JUNE NUMBER

Extract from a Letter by Rev. James E. Congdon, D.D., Englewood Presbyterian Church, Chicago, Ill.

"Ever since receiving the June copy of the Moody MONTHLY magazine it has been in my mind to drop you a note, but circumstances have prevented my doing this earlier.

"It has occurred to me that during the last few months each issue of the magazine has been an improvement over preceding issues, but the issue of June was so surprisingly good I wanted to express my appreciation.

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August 12

Amos Pleads for Justice

Amos 5:1-27

Golden Text:—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:10.

I. Israel's Desolation Predicted (vv. 1-3).

1. The Prophet's Lamentation (v. 1).

Amos lamented over the doom which was to overtake the nation. The prophet is thus represented as entering into the sorrow which was to overtake Israel.

2. The Nation's Utter Desolation and Helplessness (vv. 2, 3).

Israel is called a virgin because she had never been subdued by any foreign nation (Isa. 23:12). Her falling no more to rise, sets forth the utter desolation and helplessness to which the Assyrians subjected the nation. From this captivity Israel never returned. The doom of Israel should be a solemn warning to all nations and people who turn away from God.

II. The Urgent Call to Return to God (vv. 4-9).

God through the prophet said, "Seek ye me and ye shall live." The implication is that while as yet the divine judgments are not executed, an opportunity is offered for them to turn to God. "Seeking" means applying for help. The time to repent is while judgment is stayed. In their turning to God they were called to renounce:

1. Idolatry (vv. 5, 6).

They were to turn away from the places of idolatry—Bethel, Gilgal, and Beer-sheba. It is made quite clear that the judgment of God was to strike these places. He urged them the second time to seek the Lord, promising them life. He made it clear on the other hand that if they would not come to Him for life He would be their destroyer. It is a solemn truth that only the One who can give life to those who seek Him is the One who can also destroy.

2. Cease to Pervert Judgment (v. 7).

"Turn judgment to wormwood" implies the bitterness to the injured of the perversion of justice. Justice is sweet, while injustice is most bitter. To cause the miscarriage of justice is most obnoxious to God.

3. Cease to Dethrone Righteousness (vv. 7-9).

"Leaving off righteousness" is thought to mean that unrighteousness was allowed to take its place. For the third time he urged them to seek the Lord. In this third exhortation the Lord's name is given with the following statement of some of His works.

a. "Maketh the seven stars and Orion."

b. "Turneth the shadow of death into the morning."

c. "Maketh the day dark with night."

d. "Calleth for the waters of the sea, and

poureth them out upon the face of the earth" both in rain and in deluge.

e. "Strengtheneth the spoiled against the strong."

III. The Sins Committed by the Wicked Nation (vv. 10-13).

1. They Hated the Just Judge (v. 10).

2. They Abhored Him Who Spoke Uprightly (v. 10).

This probably refers to the prophets themselves who exposed their sins and urged upon them uprightness of life.

3. They Trampled upon the Poor (v. 11).

The rich built magnificent houses out of the gains extorted from the poor. The prophet assured them that God would interpose so that though they built such houses and planted vineyards they would not be privileged to live in them nor drink of the wine thereof.

4. They Afflicted the Just (v. 12).

This they did by taking a bribe. What a picture this of our own time! How common this is today!

5. They Turned aside the Poor (v. 12).

Because the poor had no money they were turned aside. It was most difficult for them to get justice. The times were so evil that the prudent would best keep silent. The only thing that can be done today in many instances is to quietly submit to the hand of God when He permits such evils.

IV. The Prophet's Plea for Repentance (vv. 14, 15).

No condition in the world, religious, social, or political, can become so difficult that the righteous are shut off from help. The righteous can—

1. Seek God (v. 14).

Those who seek Him shall have with them the Lord of hosts. If He be with them, what more can they desire?

2. Hate the Evil (v. 15).

It is not enough to merely love the good, evil must be hated. The sin question must be settled before God can bestow His blessing.

3. Establish Judgment in the Gate (v. 15).

It was the custom in that day for the courts of justice to sit in the gate of the city. The prophet urged upon them the responsibility of placing honorable men in charge of public affairs.

V. The Judgment to Fall (vv. 16-20).

There is a coming day of retribution. Justice and right shall be vindicated. This will be realized in the day of the Lord (II Thess. 1:7-10; James 5:7). All wrong shall be righted at that time. It is in this light that we intelligently pray, "Thy kingdom come."

VI. Worship Which God Hates (vv. 21-27).

Sacrifices, observance of feast days, and even singing when the heart is out of fellowship with God, is most displeasing to Him. Worship without holiness of life is an abomination to God. Since God is holy, only those who are pure in heart and holy in life can render unto Him acceptable worship.

August 19

Amos Denounces Self-Indulgence (Temperance Lesson)

Amos 6:1-14

Golden Text:—Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.—Amos 5:14.

The kingdom of Israel reached a high state of prosperity in the time of Jeroboam II and with it came a condition of extreme luxury, corruption, and all kinds of wickedness. The message of Amos has a striking application to our own nation and time. With the increase of wealth in America before the recent depression had come luxury, corruption, and gross wickedness which even staggers the imagination.

The judgment woe of this lesson is directed against sins of the upper classes in Samaria. Practically the same sins are practiced in America by certain classes in the nation and in the Church. It behoves all to give a listening ear, for God will eventually enter into judgment. This is a temperance lesson and applies to other things than indulgence in intoxicating liquors. Our age is intoxicated with the love of pleasure, pursuit of gain, and various kinds of self-ambition.

I. Israel's Reckless Security (vv. 1-3).

They were blind to the perils that surrounded them. They were living in a fool's paradise, closing their eyes to the approaching storm of judgment as predicted by Amos. They trusted in the mountains of Samaria for their protection. They seemed to have regarded the utterances of Amos as the dreams of a fanatic. The same blunders are being made in America by those who are depending upon money and armaments instead of righteousness as the national defense. The chief ones of the nation were so puffed up with pride that they failed to read the signs of the times in the light of history (v. 2). The cities of Calneh and Hamath, though great and mighty, had fallen. To disregard the lessons of history, to dismiss the thought of impending judgment is to bring near the "seat of violence" (v. 3). Social injustice, crass selfishness, and luxurious indulgence, whether of the wealthy or of the high waged laborer, will bring ruin. Despite all our efforts to put away the evil day, revolution and social disaster will come unless America changes her ways.

II. Israel's Extreme Luxury (vv. 4-6).

Periods of prosperity are always characterized by luxury. The luxury of Israel expressed itself in

1. Extravagant Furniture (v. 4).

Costly as their furniture was in that day, it was commonplace as compared to the expensive furniture and fittings of the wealthy of our great cities.

2. Indolence (v. 4).

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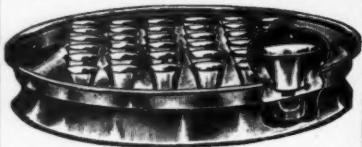
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Many lazily stretched themselves on their couches—lived lives of indolence. Such is the way of many in America today.

3. Feasted on Delicacies (v. 4).

The implication here is that they had their dainties out of season. They bought what they desired, regardless of what it cost. In many instances today men and women are living even lives of gluttony while others are destitute.

4. Adorned Their Feasts with Music (v. 5).

They sang idle songs—even invented musical instruments for this purpose. They prostituted the noble art of music to their sensual feasts. How like the times in which we live. By means of the radio vulgar and even licentious sentiments are carried to our ears through the noble art of music.

5. They Drank Wine (v. 6).

They were not satisfied with ordinary drinking vessels—they drank from bowls, indicating excessive drinking. They were so mastered by the intoxicating cup that their feasts, which were adorned with the refinement of music, ended in drunken debauchery.

III. Israel's Failure to Grieve for Joseph (v. 6).

Joseph here stands for Ephraim and Manasseh, his two sons. Ephraim became the principal tribe of the northern kingdom, so that Joseph is used as a synonym for the nation. Many were indulging in these effeminate luxuries, entirely indifferent to the groanings of others. There is need of a modern Amos to thunder God's judgment upon all those who are living in luxury and are indifferent to the demands of the law of God.

IV. The Inevitable Consequence (vv. 7-11).

1. They Shall Go into Captivity (v. 7).

The northern kingdom was the first in sin and therefore first to go into captivity. What a striking contrast this picture presents. Instead of lying on ivory couches feasting upon dainties, they are with the suffering exiles.

2. The Calamitous Circumstances of the Siege of Samaria (vv. 8-11).

The city with all its inhabitants was to be delivered up to its enemies. These judgments were inevitable because of God's nature.

a. Israel first to go captive.

The first in rank as well as first in numbers and power, went first into captivity. By first "to go captive" may mean also those highest in rank in the nation (v. 7).

b. Their revelry to cease (v. 7).

There was to be a rude awakening from their drunken carousals. Surely there will be a similar awakening for this wicked world, and especially the professing church.

c. God's judgment upon the city in strange contrast to His love for Jacob (v. 8).

Men, women, and children went into

captivity at the hands of the Assyrians. So searching was this judgment that where even ten men were to be found together judgment was to be meted out to them.

d. The surety of God's commandment (v. 11).

The destruction was to be universal. He is a God of justice. He is also the God of hosts, the controller of the whole universe, therefore none can escape. God hates the wickedness of the world, and He will bring into judgment men and women who revel in luxury, having no concern for the poor and needy. Though God sometimes waits long, He does not forget. The only escape of the Church and nation is repentance.

V. Israel's Ridiculous Conduct Exposed (vv. 12-14).

1. Absurd as Plowing upon a Rock.

Their turning righteousness into hemlock meant, doubtless, that God would abandon them, leaving them as rocks. Their hard hearts were as unresponsive to the call of God as rocks are to the plow of the farmer (v. 12).

2. Their Boasted Power as a Nation (v. 13).

Outwardly the nation was characterized by great wealth and splendor. This all was to pass away with the stroke of divine judgment.

3. A Nation Raised up against Them (v. 14).

God raised up the Assyrian nation to punish Israel. The very fortified cities which they boasted of, Amos tells would be taken away and used against them.

August 26

Hosea Preaches God's Love

Hosea 11:1-4, 8-9; 14:4-9

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Hosea's message was primarily to Israel. The nation was outwardly prosperous, for its height of temporal glory was reached in the time of Jeroboam II (II Kings 14-18). With this prosperity came luxury, immorality, and apostasy. Calf worship and Baal worship were substituted for worship of the true God. With the increase of wealth in our age has come luxury, corruption, and gross wickedness. Hosea's message is therefore a vital one for us now.

I. Israel's Apostasy (Hos. 1-3).

Her covenant relationship with Jehovah was presented under the figure of a marriage. Their spiritual whoredom is symbolized by the example of an unfaithful wife.

1. The Marriage (1:1, 2).

Hosea was commanded by God to take an unchaste woman to be his wife. While this was a strange act, yet it was right, for it was commanded by God and its motive was the elevation of the woman to the prophet's moral plane. It was designed to show God's wonderful condescension and love in entering into covenant relationship with a nation of such immorality. The nation had no more to commend it at the time of God's choice than this unchaste woman when Hosea contracted marriage with her. The children of this union were

given names which revealed the history of Israel.

2. The Unfaithful Wife (ch. 2).

Notwithstanding the wonderful condescension on the part of the prophet in contracting marriage with this woman Gomer, the unfaithful wife departs from him to consort with her former base lovers. This shows Israel's base ingratitude in their departure from God and going after idols. Sore chastisement fell upon her for her unfaithfulness. So has chastisement fallen upon Israel. How sore this chastisement is God alone can tell.

3. The Command to Love Gomer the Unfaithful Wife (ch. 3).

This illustrates God's undying love for Israel. The motive governing the prophet's act was love. God's love for Israel is most real. His grace will yet move Him to take back to Himself that unfaithful nation.

II. God's Love for Israel (11:1-4, 8-9).

1. Its Beginning (v. 1).

It began when Israel as a nation was in its childhood. God loved that nation even while it was in Egypt. He recognizes it as His first-born son.

2. How Expressed (vv. 1-9).

a. In calling out of Egypt (v. 1).

God called Israel out of the bondage of Egypt and brought them into Canaan, the land of freedom flowing with milk and honey. Such love and favor placed Israel under peculiar obligation to God. God's wonderful redeeming love to us places us under obligation to live for Him.

b. He taught Ephraim to walk (v. 3).

In spite of Israel's backsliding (v. 2), God is represented as teaching Israel how to walk, even as a father taking his child by the arms to sustain it while endeavoring to walk. God even watched over Israel as parents watch over their children by night, giving medicine and keeping them warm.

c. "I drew them with cords of a man" (v. 4).

Observe that His drawing was not with a stout rope as used with an unruly heifer (10:11), but a cord such as a man could bear. God's wonderful love in Christ should constrain us to obey and serve Him.

d. He took off the yoke and placed food before them (v. 4).

The figure is of an husbandman lifting the yoke from the oxen so that they could eat. Something similar is seen in modern times in the teamster who takes the bit out of his horse's mouth before tying on the bag of oats.

e. His unwillingness to give them up (vv. 8, 9).

In spite of all Israel's sins God was unwilling to destroy them. His heart even yearned after them.

III. God's Urgent Call for Repentance (ch. 14).

Notwithstanding their awful sins God urged Israel to turn unto Him. He is doing the same today to backsliders.

1. Appropriate Words of Confession (vv. 1-3).

a. Take away all iniquity (v. 1).

This is the nation's request to God.

b. Receive us graciously (v. 2).

This request is accompanied by the promise to worship God on their return.

c. Asshur shall not save us (v. 3).

They were made conscious that even the strong nation of Assyria could not save them.

d. Their idols cannot save them (v. 3).

The creatures of their own hands would be unable to save them.

2. Gracious Promises in Response to Confession.

a. "I will heal their backsliding" (v. 4).

This healing was on the condition of frank and full confession.

b. I will love them freely (v. 4).

This is characteristic of God. Only God could express such gracious love.

c. I will be as the dew to Israel (v. 5).

This means that God would refresh the nation as the dew refreshes the parched grass.

d. Growth promised (v. 5).

They would grow as the lily and cast forth roots as Lebanon.

e. Beauty assured (v. 6).

This beauty was to be as the olive tree.

f. A pleasant fragrance (v. 7).

While this is a picture of the restored nation, something analogous may be seen in the fragrant fruitful life of men and women who have turned from their sins and come back to God.

3. Idolatry to Be Abandoned (v. 8).

They were to renounce all alliance to idols.

4. The Lord's Ways Acknowledged Right (v. 9).

Not only are they to be acknowledged as right ways, but there must be the renewed pledge to walk in them.

September 2

Micah Champions the Oppressed

Micah 2:1-3; 3:1-12; 6:1-8

Golden Text: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? —Micah 6:8.

Micah prophesied during the reign of Jotham, Ahaz, and Hezekiah, in Judah, but his message largely concerned Israel. He is called the prophet of the poor. He proclaimed impending doom upon the workers of unrighteousness and heralded the coming of the Messiah.

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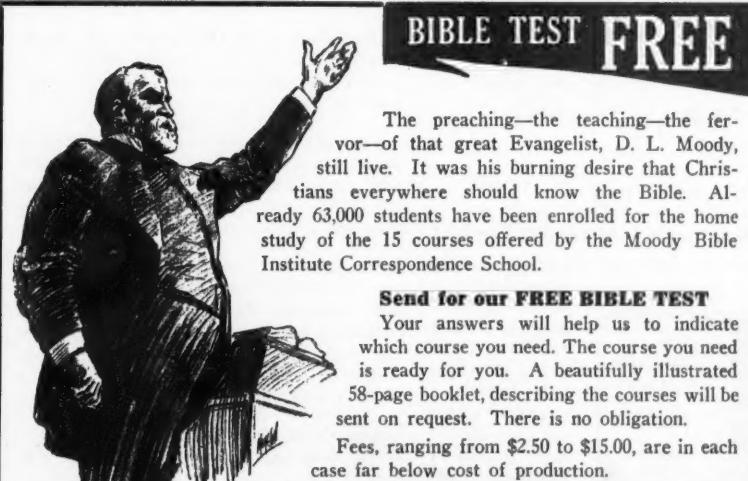
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I. Evil Workers Denounced (2:1-3).

1. How They Worked (v. 1).

Their evil work was not a matter of impulse, but of deliberate purpose.

a. It was conceived in their mind.

They gave themselves to the devising of wicked schemes.

b. They plotted evil by night.

They not only deliberately gave themselves up to the devising of wicked schemes, but used the quiet hours of the night while honest people were sleeping for planning ways of accomplishing their wicked schemes.

c. They executed their plans by day.

Having power to carry out their schemes, they did what their wicked minds devised whether right or wrong. Might was right with them. What a picture this of the evil workers of our day. Wicked men are taking money from the unwary because of their cunning shrewdness.

2. What They Did (v. 2).

a. They coveted fields (v. 2).

In this they violated the tenth commandment, for in it covetousness is forbidden.

b. They violently took away fields and houses (v. 2).

That which has had its inception in the spirit against which the tenth commandment

is directed eventuated in open deeds. A noteworthy example of its works is found in the case of Ahab taking Naboth's vineyard. This in turn is an apt picture of the monopolists of today taking possession of land, oil, gold, silver, and other commodities. Many are in destitution today because of having their property wrenched from them.

c. They oppressed men in their houses (v. 2).

By house here is meant a man's descendants, that is, the inheritors of his property. The effect of greed and injustice thus extended to unborn generations.

3. Their punishment (v. 3).

Against such evil doers righteous retribution is being devised and shall fall upon the wicked with such weight as to humble them. There cannot be any escape from the retributive justice of God.

II. Upon Whom Judgment Shall Fall (3:1-8).

1. The Unfaithful Rulers (vv. 1-4).

Because of love for the evil and a hatred for the good, the rulers mercilessly destroyed the people.

2. The False Prophets (vv. 5-8).

They served for hire. As long as sup-

plied with food, they prophesied to please the people. Ministers today who are trimming their testimony for the sake of popularity, in their desire to please the people, are doing the same as these false prophets.

III. The Judgment Which Was to Fall (vv. 9-12).

Jerusalem was destroyed because of the sins of the people. Just as the righteous retribution then fell, we are assured that there will be no escape from the coming judgment for those who destroy the people.

IV. God's Controversy with His People (6:1-13).

Wicked men may go on to a certain time with their schemes, but eventually they shall be obliged to give an account to God. Just as God had a controversy with Israel, so He has a controversy today with His Church.

1. The Hills and Mountains Called to Witness (v. 2).

The people had turned a deaf ear to God, so that the inanimate creation was called to witness against them. The whole realm of nature bears witness to the fact of God's being and His goodness. So clear is this testimony that the world is without excuse.

2. The Guilty Left to State the Case (v. 3).

Through the prophet, God, the King of the universe, abdicates His rights and allows His sinning people to make charges against Him. The one who has right on his side fears no argument.

3. God Recounts His Mercies (vv. 4, 5).

Having called for the charge and none having been brought, the Lord thrusts home upon their conscience the memory of His great mercies unto them.

a. He brought them out of Egyptian bondage (v. 4).

He has done even more for us who were under bondage to sin and Satan.

b. He sent before them a trio of leaders (v. 4).

Moses the lawgiver, Aaron the high priest, and Miriam the prophetess were sent as His witnesses.

c. Turned Balak's curse into a blessing through Balaam (v. 5).

4. God's Requirements (vv. 6-13).

a. The great question, "Wherewith shall I come before the Lord?" (v. 6).

The Jews could not deny the charge brought against them by the Almighty. They could make no plea for justification before the God of the universe. They stood condemned.

b. The complete answer (v. 8).

(1) "To do justly."

This means that strict equity was to characterize all their dealings with their fellowmen. The demand is equally exacting today.

(2) "To love mercy."

This means that the heart is to be diligently set to do good to our fellows, especially the needy and dependent.

(3) "To walk humbly with thy God."

This means to recognize that they were sinners before God, and that therefore they had no claim upon Him except His pardoning love. They were to look to Him alone for transforming grace.



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THE PROSPECT THAT PLEASES

Revelation 22:4

1. The People—"they."
2. The Prospect—"shall see."
3. The Person—"his face."
4. The Print—"his name shall be in their foreheads."—Charles Colas.

THREE FATAL DEFECTS

We are all as an unclean thing (Isa. 64:6).

1. **Unclean**—in nature. Law, animals, lepers, etc. (Isa. 6:5). Purging by blood (Heb. 9:13, 14). *Sanctification*.

2. **Unrighteous**—in practice (Rom. 3:10-21; Phil. 3:9). "In Christ," "the righteousness of God" (II Cor. 5). *Justification*.

3. **Unenduring**—in body. Changed at His coming (I Cor. 15:51-53; Phil. 3). *Glorification*.—T. Robinson.

JESUS IN THE MIDST

1. *Of the World's Sin*—"on either side one, and Jesus in the midst" (John 19:18).

2. *Of the Disciples' Fear*—Jesus himself stood in the midst . . . and saith . . . "Peace be unto you" (Luke 24:36; John 20:19, 26).

3. *Of the Believers' Worship*—"where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

4. *Of Heaven's Glory*—"in the midst of the throne . . . stood a Lamb as it had been slain" (Rev. 5:6).—*The Christian*.

HIS SHED BLOOD

1. Justified by His blood (Rom. 5:9).
2. Sanctified by His blood (Heb. 13:12).
3. Redeemed by His blood (Eph. 1:7).
4. Forgiven by His blood (Matt. 26:28).
5. Purchased by His blood (Acts 20:28).
6. Brought near by His blood (Eph. 2:13).
7. Peace by His blood (Col. 1:20).
8. Cleansed by His blood (I John 1:7).
9. Victory by His blood (Rev. 12:11).
10. Purged by His blood (Heb. 9:14).

PREVAILING PRAYER

1. Abraham for Sodom (Gen. 18:23-33).
2. Moses for Pharaoh (Exod. 8:8-14).
3. Moses against Amalek (Exod. 17:8-16).
4. Moses for Israel (Exod. 32:30-35).
5. Hannah for a Son (I Sam. 1:9-18).
6. David for Forgiveness (Ps. 51:1-7).
7. Hezekiah for Healing (II Kings 20:1-6).
8. Jonah for Deliverance (Jonah 2:1-10).
9. Apostles for Pentecost (Acts 1:14).—W. G. Heslop.

IN THE DAY OF TROUBLE

In the day of my trouble I sought the Lord.—Psalms 77:2. The Lord answered me.—Psalms 118:5.

He answered prayer;
Not in the way I sought,
Not in the way I thought He ought;
But in His own good way and I could see
He answered in the fashion best for me;
And I was glad that I had such a share
In His parental love and gracious care,
That He thus answered prayer.

—Bible Scholar.

SERVING THE LIVING GOD!

Acts 20:19; Romans 12:11

1. Job served God—accused by Satan (Job 1:6-22).
2. Daniel served God—honored by the King (Dan. 6:16-20).
3. Paul served God—loved by saints (Acts 20:17-38).
4. Service costs suffering (Matt. 16:21-26).
5. Service means fellowship (Matt. 11:28-30).
6. Service yields fruit (Gal. 5:22-26; Col. 1:6, 7).
7. Service brings reward (I Cor. 3:13; 14; Rev. 22:1-12).—W. Taylor Joyce.

THE CHRISTIAN'S WALK

Introduction: The walk of the Christian is not easy; it is fraught with difficulties, but there is One who said: "I will never leave thee, nor forsake thee; . . . I am with you always." We should walk worthily of our high calling (Eph. 4:1-3).

1. A Walk with God (Gen. 5:22).
2. A Walk of Faith (II Cor. 5:7).
3. A Walk in the Spirit (Gal. 5:16, 25).
4. A Walk of Humility (Mic. 6:8).
5. A Walk in the Light (I John 1:7).
6. A Walk in the Truth (III John 4).
7. A Walk in Good Works (Eph. 2:10).

—W. I. Satterfield.

"TILL"

"Till" is Christ's token of His troth with the Church, His Bride.

I. COMMEMORATION OF A PAST EVENT: His Death.

1. An unusual event (Rom. 5:6-8).
2. An unforgettable event (Luke 22:19).

II. PARTICIPATION OF A PRESENT EVENT: His Memorial Celebration.

1. A spiritual feast (John 6:55).
2. A spiritual fellowship (I John 1:3).

III. ANTICIPATION OF A FUTURE EVENT: His Second Coming.

1. The realization of the blessed hope (Titus 2:13, 14).
2. The resurrection and rapture of the saints (I Thess. 4:13-18).—Paul M. Tharp.

PAUL'S "BEEHIVE"

Philippians 4

1. Be steadfast (v. 1).
2. Be of the same mind in the Lord (v. 2).
3. Be helpful (v. 3).
4. Be rejoicing (v. 4).
5. Be forbearing (v. 5).
6. Be not anxious (v. 6).
7. Be prayerful (v. 6).
8. Be thankful (v. 6).
9. Be peaceful (v. 7).
10. Be thinking good things (v. 8).
11. Be content (v. 11).
12. Be strong in the Lord (v. 13).
13. Be generous (vv. 14-16).
14. Be spiritually fruitful (v. 17).
15. Be supplied (v. 19). — Lydia B. Mayos.

FIVE DOWNWARD STEPS

Psalm 106

1. They soon forgot His works (v. 13).
2. They forgot God (v. 21).
3. They joined themselves also unto Baalpeor (v. 28).
4. They learned their works (v. 35).
5. They were defiled with their own works (v. 39).

Compare verses 12 and 24.
They believed.
They believed not.
They sang.
They murmured.
Compare verses 16 and 107:5, 6.
Leanness of soul will give rise to envy.
Faintness of soul will give rise to prayer.
Three Stages of Unbelief:
They waited not for His counsel (v. 13).
Provoked Him with their counsel (v. 43).
Despised the counsel of Most High (107:11).—H. C. H.

MOVING FORWARD

Speak unto the children of Israel, that they go forward.—Exodus 14:15b

Introduction: Tell the story of the exodus to this point.

I. It Was a Time of Inactivity.

1. They expected God to work a miracle.
2. God said they had a part to perform.

II. It Was a Time of Testing.

1. How unusual was God's command!
2. God's way is always forward.

III. It Was a Time of Crisis.

1. Defeat or victory lay in their hands.
2. God's purpose for the Jew. Would His people fail Him?

IV. It Was a Time of Victory.

1. What Moses' obedience did.
2. Israel did march forward—to victory!

Conclusion: This message is greatly needed in our day. In this trying time God says, "Go forward!"—R. H. Blackburn.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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WHICH SHALL IT BE?—

I thought of it once as I sat by myself. And looked at the boxes that stood on the shelf, One so large, one so small, with a contrast most grim, A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown, And I paid for the furs that I purchased downtown, And when I returned it was plain as could be, A mite-box for Him and a band-box for me.

I tossed in a dime, but it didn't seem right, I couldn't be proud of that curious sight, So I took out my check book and tried to be square, For I wanted my giving to look like my prayer.

—Author Unknown.

ELEVEN REASONS WHY A CHRISTIAN SHOULD BE HAPPY AND ENCOURAGED IN A DAY OF DIFFICULTY

1. Because he has a Father in heaven who loves him, cares for him, and has blessed him with all spiritual blessings in heavenly places in Christ (John 16:27; Luke 12:22-32; Eph. 1:3).

2. Because he has a great High Priest in heaven to sympathize with him, succor and support him, and to conduct him into heavenly things (Heb. 2:17, 18; 4:14-16; 8:1-6).

3. Because he has a great and good Shepherd to lead him and to feed him all the way home (Ps. 23; Heb. 13:20, 21).

4. Because he has an Advocate with the Father, Jesus Christ the righteous, who pleads his cause, and always prevails (I John 1:8-10; 2:1).

5. Because he has a wonderful Counsellor to go to for advice at all times (Isa. 9:6; Mic. 4:9, middle of verse).

6. Because he has an abiding Comforter to guide him into all truth, to teach him all things, and to take of the things of Christ and show them unto him (John 14:16, 17; 16:13, 14).

7. Because he has a throne of grace to go to, where he can "obtain mercy, and find grace to help in time of need" (Heb. 4:16).

8. Because he has the Holy Scriptures to search and study, which testify of "the sufferings of Christ and the glory that should follow" (I Pet. 1:11).

9. Because angels minister unto him, being an heir of salvation (Heb. 1:14).

10. Because he is an heir to an inheritance which is "incurruptible and undefiled, and that fadeth not away, reserved in heaven," and is "kept by the power of God" until he comes into possession (I Pet. 3:5).

11. Because he has the interests of Christ to engage him a little while, until the return of his Lord (Eph. 6:18, 19, "all saints"; and I Tim. 2:1-6, "all men"; Luke 19:12-19 and I Cor. 11:23-26).—*Watchword and Truth*.

Do not pray for easy lives! Pray to be stronger men.—Phillips Brooks.

A THREEFOLD CONSECRATION

1. Self (Rom. 12:1).
2. Service (Acts 9:6).
3. Silver (II Cor. 9:7).—Charles Colas.

ENTITLED TEXTS

PRECIOUS ASSURANCE

"Because I live, ye shall live also."—John 14:19.

PROOF OF LOYALTY

"If ye love me, keep my commandments."—John 14:15.

INEVITABLE RETRIBUTION

"He that doeth wrong shall receive for the wrong which he hath done."—Colossians 3:25.

A GRACIOUS AND NECESSARY PROVISION

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."—Ephesians 6:11.

A VITAL PRECAUTION

"Thy word have I hid in mine heart, that I might not sin against thee."—Psalms 119:11.

AN UNANSWERABLE QUESTION

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17:9.

OUR FIVE SENSES

Introduction: Five wonderful "senses" we have. The Bible says much about each and all of them.

1. *Hearing.* The Saviour said, "He that hath ears to hear, let him hear" (Matt. 11:15). God has given you ears; use them! Read in I Samuel 3 the story of a boy who got up when he was called (some boys don't) and started the commendable habit of listening to God. What a wonderful man Samuel became. Do we listen to God's voice?

2. *Sight.* C. H. Spurgeon heard an unknown preacher in a little country chapel say, "Look unto me, and be ye saved" (Isa. 45:22). He looked, and he was saved. In Numbers 21 we read of some poor folks bitten by serpents—sick and dying—and they looked at a brazen serpent on a pole—and they were healed. Jesus tells us the inner meaning of that wonderful story (see John 3:14). Have we looked, I wonder?

3. *Taste.* We like sweet things. So did the Psalmist—especially honey. But one day he found something sweeter still (see Ps. 119:103). Again in Psalm 34:8 he gives some splendid advice. Read it for yourselves. Have you tasted, I wonder?

4. *Touch.* Jesus put His hand on the poor leper (Luke 5:13). And one day a poor sick woman just touched the hem of His garment (Matt. 9:20). Both were healed. Our hymn says, "His touch has still its ancient power." Have you touched Him?

5. *Smell.* "All thy garments smell of myrrh" (Ps. 45:8), said the Psalmist. What fragrance when Jesus draws near! And Paul draws a picture (Phil. 4:18) of our little daily deeds of love, done for Jesus' sake, going up to heaven like a sweet nosegay for God to smell. What a beautiful thought! Are we sending up to God such fragrance?—H. R. G. (*Bible Testimony Fellowship*).

Moody Bible Institute Monthly

"WHAT STEPS, AS A PASTOR, DO YOU CUSTOMARILY TAKE TO RENEW (OR REVIVE) THE FULL PROGRAM OF CHURCH ACTIVITIES AS FALL AND WINTER APPROACHES?"

A Symposium

It is our annual custom to start the fall work off with an evangelistic meeting or a Bible conference. This year it will be an evangelistic meeting for at least two weeks. In the month of January we will sponsor a Bible conference for ten days.

The purpose of the evangelistic meeting is not primarily to get people to join the church, but to awaken the church to the need of going out after the lost—to omit that phase of such a meeting I consider a grave mistake. On the other hand, the Bible conference is not to hear some new truth as much as it is to establish the truths so often heard.

The speakers for these meetings are engaged many months ahead and by so doing the church has the opportunity of looking forward to such a gathering as well as it has the opportunity of praying for and talking about the meetings.—H. G. Hamilton, pastor First Baptist Church, Buffalo, N. Y.

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The best way that we have found to get our members back to church and to secure their co-operation in the fall program, is to prevent losing them during the summer.

We have not discontinued any activities in the summer months, but rather we have added other responsibilities. These include street meetings, sanatorium services, branch Sunday School work, etc.

The pastor encourages the taking of vacations, and takes one himself each summer, but provision is made for the church program to go on as usual. Instead of having a lay preacher or an inexperienced minister as pastor's supply, an attempt is made to bring in some outstanding Bible teacher, pastor, or evangelist. Because of this, the attendance and interest of the congregation increases rather than diminishes.

During September, all organizations are re-organized, with new officers elected. If the need arises, new classes and societies are formed. Then the work of the year proceeds with great enthusiasm. Rallies are held for the young people's department. Sometimes contests are carried on in the Sunday School. The pastor begins a series of sermons on some theme of special interest. Saturday night prayer meetings are resumed in place of the street meetings, and we seek the guidance of the Holy Spirit in everything pertaining to the church.—P. B. Chenuant, pastor of First Baptist Church, LaSalle, Ill.

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Twenty-two years ago I became the minister of this church and we have carried on the Sunday services, morning and evening, without a break. Other activities including Bible School, women's organizations, men's club, three Christian Endeavor Societies, two choirs, Boy Scouts, Girl Scouts, Camp-Fire, and other youth groups have followed this same ideal. Our weekly prayer meeting has done the same.

This program precludes the necessity of gaining organization momentum from dead center in the fall.

In the middle of September we have rally meetings for individual groups, consummating with a Sunday of communion, consecration and decision. The publicity for this week of rallies is a comprehensive letter to our entire mailing list, which includes all members of all affiliated groups. We also use five local papers. The week following we have a social evening and then a well-planned "Decisions for Christ" Sunday.

The diaconate, under able spiritual leadership, precedes all planning with special prayer meetings and a mid-week preparatory service. We seek God's guidance, and once we know His will, we plan our work and work the plan.

In a community studded with smaller churches and in the shadow of larger ones, we thank God for His favor. We exalt Jesus Christ as the world's only Saviour.—Edward Lawrence Reiner, pastor, Waveland Avenue Congregational Church, Chicago.

THREE SUBTLE TEMPTATIONS

A Canadian minister catalogues three temptations which the minister must overcome. Are they not also temptations which beset the layman?

1. Temptation to recline.
2. Temptation to shine.
3. Temptation to whine.

A brother editor asks: Do these temptations mean laziness, pride, and self-pity? Or, do they mean discouragement, vanity, and weakness? Anyhow as they are here put they can be easily remembered, and they are all bad things to fight one's self away from. Yielding to them means degeneration and destruction of human personality. To know that they are temptations should help in overcoming them.—*Church World*.

THE TENDERNESS OF GOD

As a father pitith.—Ps. 103:13.
As a mother comforteth.—Isa. 66:13.
As a hen gathereth.—Matt. 23:27.
As a bridegroom rejoiceth.—Isa. 62:5.
As a refiner sitteth.—Mal. 3:3.
As an eagle fluttereth.—Deut. 32:11.
As a nurse cherishest.—I Thess. 2:7.
As a shepherd seeketh.—Ezek. 34:12.—*Southern Churchman*.

The Blood Covenant

by James H. McConkey

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in connection with reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The Kindig Evangelistic Duo assisted Harry McCormick Lintz in a three weeks meeting in June in the First Baptist Church of Lake Charles, La. It was a gracious meeting.

The Chas. F. Weigle Evangelistic Party conducted a six weeks tabernacle campaign in Wilkes-Barre, Pa., with fifteen churches co-operating. The party consists of C. F. Weigle, and Mr. and Mrs. Walter C. Schofield.

Harry Beckman has just conducted a very successful union Daily Vacation Bible School and revival campaign with the Methodist and Baptist churches of Lawton, Mich. Two hours each morning were given to the Bible School. The night services were evangelistic and well attended. Interest increased daily.

Kermit L. and Mrs. Finley closed a meeting May 13 in Kenosha, Wis., in the Calvary Free Church where Oscar A. Johnson is pastor. The Spirit of God was manifested in every service; souls were saved, and the church revived. They broadcast daily for six weeks from station WMMN, Fairmont, W. Va., giving sacred concerts, and holding meetings in West Virginia and southern Pennsylvania.

The Vom Bruch Evangelistic Party report that 39 decisions for Christ were registered at the closing service in the Preacher Paul Tabernacle, Columbus, Ohio, after conducting campaigns during the season in Allentown, Pa., Chicago, Ill., Detroit, Mich., Buffalo, N. Y., Atlantic City, N. J., Philadelphia, Pa., Los Angeles, Montebello, Whittier, and Long Beach, Calif., and Indianapolis, Ind.

Loren G. Jones and Mrs. Jones were the song leaders of the Central Keswick Conference, Kansas City, Mo., June 18-30. The Bob Jones College, Cleveland, Tenn., honored Mr. Jones with the degree of Doctor of Music at its spring commencement, in recognition of his thirty-three years of nation-wide ministry in the field of Christian song.

D. H. Truhitte, of Cassville, Mo., as-

sisted by the Sutter Brothers, recently held two weeks tent meetings in Albuquerque, N. M. There were more than 30 conversions.

C. William Harris led a meeting in Beacon Gospel Tabernacle, Baldwinville, N. Y., during June. A fine chorus assisted and great interest was manifested. Many people reconsecrated their lives anew to the service of Christ.

Sylvester Sanford conducted a two weeks meeting closing June 17, in the Good Hope, Ill., Methodist Episcopal Church, F. D. Menze, pastor. The meeting was union in effort as the Presbyterians and United Brethren co-operated. Great crowds attended the meeting and more than one hundred came to an altar of prayer. Twelve young men and women dedicated their lives for definite service.

Paul and Mrs. White, "the Musical Whites," assisted Harry Vom Bruch in a meeting in the First United Brethren Church, Indianapolis, Ind., May 13 to June 3. Following that engagement they had charge of the music at the Loop Evangelistic Meetings, Chicago, led the song services at the United Brethren Young People's Convention, Muncie, Ind., and had charge of the music, recreation, and music classes at Lebonah League Young People's Conference, Franklin, Ohio.

O. W. and Mrs. Stucky closed an interesting campaign June 17, in the First Baptist Church, Hudson, Mich., Thomas A. Green, pastor. During the two weeks of meetings the attendance of Bibles grew from 28 to 82, and the chapters reported read from night to night grew from 110 on the opening night to 1,153, the congregation reading a total of 7,411 chapters, or 277 more than six times through the Bible. There were 36 who took a definite stand for Christ, and many came forward in reconsecration.

The George Dibble Evangelistic Party report meetings held during the season in Terre Haute, Ind., Philadelphia, Warren, and Erie, Pa., Akron, Ohio, and Kalamazoo, Mich. One of the outstanding meetings of the year was held in Central Baptist Church in Gary, Ind., with Bob Ketcham. Night after night the inquiry room was filled with men and women seeking Christ. The season's work closed with three campaigns in Greensboro, N. C., where God's power was manifested in a wonderful way. Sixty men and women took their stand for Christ the closing night in Ashboro Street Baptist Church.

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W. B. Young Evangelistic Party conducted a four weeks tent meeting during the month of May in Kaw City, Okla. There were 78 definite conversions and over 200 consecrations. The various churches of the town felt the impetus of the meeting and profited by receiving many of the converts into their churches. Al Harms assisted in the musical program and added much to the service. Special sessions were broadcast over WBBZ, Ponca City.

Guy W. Green assisted D. S. Bonham, of the Methodist Episcopal Church, and M. D. Berg, of the Presbyterian Church, June 4-17, in a combination Vacation Bible School and revival meeting, at Vermillion, Kan. Each morning Mr. Green gave a Bible recital from memory, followed by a human-interest talk to the young people. The morning crowds were unexpectedly large. Mr. Green next led

Moody Bible Institute Monthly

a union evangelistic service June 20 to July 1 at Willow Springs, Mo., under the auspices of the Methodist and Presbyterian Churches, of which Thomas E. Prall and Frank P. Brewster are pastors. The music was directed by Thomas E. Prall.

Violet Heefner and Anna Sudenga closed an eight day evangelistic campaign May 27, at the Methodist Church at New Virginia, Iowa, where Clarence Moore is pastor. There were 26 people who accepted the Lord Jesus Christ as their Saviour during the meeting. The last night the crowd filled not only a large main auditorium, but the Sunday School room as well. A real hunger was seen, on the part of some, for salvation from the very first of the campaign to its close, as was noted by the eager raising of hands for prayer during the invitation.

Paul and Mrs. Hutchens are spending the summer months in George, Iowa, where Mr. Hutchens is resting in preparation for their fall work. Mrs. Hutchens was pianist for the Ward-Sentman Party, May 27 to June 15, at the George Gospel Tabernacle.

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G. A. DeFlon closed a gracious meeting at Ottumwa, Iowa, May 6, with Charles R. Lawrence, pastor of the Benton Street Presbyterian Church. Thirty united with the church on the closing Sunday. Mr. DeFlon reported a fine meeting at West End Presbyterian Church, with E. R. Mitchell pastor, where 43 united with the church.

F. A. and Mrs. Geisenheimer have recently completed a 2,600 mile trip through Illinois, Iowa, Kansas, Missouri, and Arkansas, preaching in Baptist and Methodist churches, and distributing Moody Bible Institute printed matter and tracts.

The Farrar Brothers Evangel Party conducted a four weeks campaign for souls in the First Methodist Church of Colusa, Calif., Harold Thatcher, pastor. A Daily Vacation Bible School was conducted by Herbert Farrar, and resulted in an attendance of more than 140 children. Each Saturday night of the campaign they presented a wonderful program assisting the regular choir. Miss Helen Griggs, pianist and soloist, is continuing with this party during 1934. Mrs. Farrar brought Sunday morning messages in the First Presbyterian Church.

The International Christian Fellowship of Sulphur Springs, Ark., held its Bible conference from July 4-15. The speakers included John E. Brown, Dr. John C. Page, Bob Shuler, and A. K. Harper. The missionary speakers were Dr. Harvey Farmer, who spoke on the work of North Africa Mission; W. C. Townsends, of Guatemala; Mildred Spain, of Central American Mission, and L. L. Legters, pioneer missionary and explorer of Central and South America. Great blessings attended all the services.

Jewish Prophetic Conference of Biblical Research Society will be held at Lime Lake, Machias, N. Y., August 20 to 31. Some of the speakers are David L. Cooper, Wallace H. Cauble, Milton B. Lindberg, and William H. Pike. Music will be in charge of Mr. and Mrs. James Hurd.

Bellingham, Wash., Bible Conference was held in the First Presbyterian Church, June 17 to July 1. The conference was under the leadership of Dr. Arthur I. Brown. Most of the churches of Bellingham co-operated and great blessings attended the meetings.

NOTES OF EXTENSION DEPARTMENT FOR THE MONTH OF JUNE, 1934

Harry McCormick Lintz held a campaign May 27 to June 17, in the First Baptist Church, Lake Charles, La., Dr. R. L.

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August 23

Baker, pastor. Twenty-five professed conversion, seventy-five definitely consecrated their lives to the Lord, twenty renewed consecration vows and thirty-seven volunteered for full time Christian service should the way open. From June 24 to July 1, Mr. Lintz spoke every evening at the Western Pennsylvania Inter-denominational Bible Conference held in the First Presbyterian Church, Slippery Rock, Pa., Hiram H. H. VanCleve, Grove City, Pa., correspondent. The attendance and interest at this conference were most encouraging. There were seven professed conversions, fifty consecrations and eight renewed consecration vows. Fifty signified their intention of giving full time service to the Lord should the way open. The presence and power of the Holy Spirit was remarkably evident in all the sessions.

Max I. Reich was speaker at the Summer School of Theology, held June 18 to 23, in the Calvary Baptist Church, New York City, Dr. Will H. Houghton, pastor.

Dr. John C. Page filled several engagements enroute from Washington to California in young people's meetings and reports keen interest in the meetings.

M's Elinor Stafford Miller has had a profitable time in the east, filling speaking engagements as circumstances permitted. After a short stay in Ohio she will spend the summer in England, assisting Mrs. A. C. Dixon in the Pocket Testament work.

DR. CHARLES G. TRUMBULL

Dr. Charles G. Trumbull, editor of *The Sunday School Times*, will be the speaker each Sunday during July in the Church of the Open Door, Los Angeles, Calif., in the absence of the regular pastor, Louis T. Talbot. From July 22-27, Dr. Trumbull will be at Los Angeles, Calif., at Victorious Life Conference in the Church of the Open Door; August 5-12, Mount Hermon, Calif. Ministers' Conference; August 19-26, Portland, Ore., City-wide Conference of Churches under the auspices of the Union Gospel Mission.

DR. WILLIAM P. WHITE

Dr. William P. White will conduct a Bible conference in the General Grant National Park, Calif., July 15. The conference will last until September 1. The General Grant Park is filled with the great Sequoia trees, and is at an altitude of 7,000 feet. It is a quiet place to rest. Write Dr. White for information at 944 N. Genessee Street, Los Angeles, Calif.

FUTURE ENGAGEMENTS

Harry O. Anderson—July 29-Aug. 12, Shreveport, La.; Aug. 29-Sept. 2, South Gate, Calif.; Sept. 16-30, Long Beach, Calif.; Oct. 7-21, Pasadena, Calif.; Oct. 28-Nov. 11, Bakersfield, Calif.; Nov. 18-Dec. 2, Taft, Calif.; Jan. 6-20, 1935, Van Nuys, Calif.; Jan. 27-Feb. 10, Los Angeles, Calif.

Harold Alexander—July 22-Aug. 5, Long Beach, Calif.; Aug. 5-19, Orange, Calif.; Aug. 19-Sept. 2, South Gate, Calif.

Harry Beckman—July 23-Aug. 6, Bloomington, Ind.; Aug. 6-19, Sardinia, Ind.

C. William Harris Evangelistic Party—July, Scranton, Pa.; August, Greenville, Ill.

W. E. Peitsch—July and August, Chicago, August and September, Philadelphia, Pa.

Sylvester Sanford—July 24-Aug. 5, Sulphur Spring, Ind.; Aug. 6-Sept. 2, Summer, Ill.; Sept. 3-16, Pine Ridge, So. Dak.; Sept. 17-30, Walla Walla, Wash.; Oct. 1-Nov. 11, Spokane, Wash.; Nov. 13-Dec. 23, Portland, Ore.; Dec. 30-Jan. 13, The Dalles, Ore.; Jan. 14-27, Philmont, Ore.; Jan. 28-Feb. 11, Everett, Wash.

Gipsy Smith, Jr.—July 8-29, Clarksdale, Miss.; August, Noank, Conn.; September, Greenboro, N. C.; Oct. 7-21, Richmond, Va.; Oct. 28-Nov. 11, Atlanta, Ga.

O. W. Stucky—June 30-Aug. 19, Gull Lake Bible Conference, Gull Lake, Mich.; Aug. 20-26, Detroit, Mich.; Sept. 9-23, Albion, Mich.; Sept. 30-Oct. 4, Detroit, Mich.; Oct. 21-Nov. 4, Chillicothe, Ill.; Nov. 11-25, Dearborn, Mich.; Dec. 2-16, Detroit, Mich.; Dec. 30-Jan. 20, 1935, Brown City, Mich.

John W. Troy—July Haddon Heights, N. J.

Harry W. Von Bruch Party—July 29-Aug. 5, Pittman, N. J.; Aug. 12-24, Winona Lake, Ind.

FORTHCOMING CONFERENCES

Ben Lippen (near Asheville, N. C.): Bible and Christian Life Conferences, Aug. 4-12 and 18-26.

Beulah Beach (O.) Missionary Convention and Bible Conference (Christian and Missionary Alliance), July 27-Aug. 5.

Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N. Y., June 11-Aug. 27.

Canadian Keswick Conference, June 30-July 7. (Dates for additional Bible teaching periods announced later.)

Cedar Lake (Ind.) Summer Gatherings: Christian Business Men's Committee, July 30-Aug. 5.

Gideons' Day, Aug. 12.

Brethren Young People, Aug. 18 and 19.

Moody Bible Institute, Aug. 20-26.

Illinois Christian Fundamental Ministers' Association, Aug. 27-Sept. 3.

Erieside (Willoughby, O.) Conferences: Conference for Boys and Young Men, Aug. 4-13.

Conference for Young Business Women, Sept. 1-3.

Findley Lake (N. Y.) Bible Conference, July 30-Aug. 5.

Greenwood Hills (Pa.) Bible Conference, July 22-Aug. 5.

Grove City (Pa.) Bible School, July 29-Aug. 4.

Gull Lake (Mich.) Bible Conferences: July 28-Aug. 4 (M. R. DeHaan).

Aug. 4-11 (J. E. Conant).

Aug. 11-19 (Walter L. Wilson).

Hephzibah House Conferences on Spiritual Life and Service (at Monterey, Mass.): Aug. 10-12; Sept. 1-3.

Lake Harbor (Muskegon, Mich.) Conferences: Moody Bible Institute, Aug. 5-12.

Radio Church Week, Aug. 13-20.

Fundamental and Prophetic Conferences, Aug. 21-Sept. 3.

Medicine Lake (Minn.) Bible Camp, July 30-Aug. 12.

Montreat (N. C.) Summer Gatherings: General Missions Conference, Aug. 1-12.

Men's Work Conference, Aug. 14-16.

Bible Conference, Aug. 16-26.

Pastors' Week, Aug. 19-26.

Ministers' Forum, Aug. 20-24.

Montrose (Pa.) Summer Gatherings: General Conference, July 27-Aug. 5.

Prophetic Conference, Aug. 6-12.

Mount Gretna (Pa.) Bible Conference, Aug. 26-Sept. 3.

Mount Hermon (Calif.) Summer Conferences: 19th Annual Christian Endeavor Conference, Danish-Norwegian Conference, July 27-Aug. 3.

Minister's Week and Victorious Life Conference, Aug. 5-12.

Independent Baptist Conference, Aug. 6-12.

Golden Gate Christian Endeavor Conference, Melrose Baptist Young People's Conference, Sept. 1-3.

New England Fellowship Gatherings: Bible Conference, Northport, Me., July 20-29.

General Conference, Rumney, N. H., Aug. 12-26.

Northfield (East Northfield, Mass.) Summer Conferences: General Conference, Aug. 1-12.

Christian Endeavor Conference, Aug. 13-20.

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3.

Old Orchard (Me.) Christian and Missionary Alliance Convention, Aug. 3-12.

Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-19.

Stony Brook (L. I., N. Y.) Gatherings: Revelation Conference, July 28-Aug. 4.

Interdenominational Young People's Conference, Aug. 4-11.

Prophetic Conference, Aug. 11-18.

General Bible Conference, Aug. 18-Sept. 3.

Victorians' Life Conferences, Keswick Grove, N. J.:

General Conference, Aug. 4-12.

Young People's Conference, Aug. 18-26.

Labor Day Conference, Aug. 31-Sept. 3.

Winona Bible Conference, Winona Lake, Ind., Aug. 12-26.

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Moody Bible Institute Monthly

TABERNACLE DYMNS

NUMBER THREE

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Ten Tribes in History and Prophecy

Editorial Book Review

Rev. Albertus Pieters, D.D., author of the volume bearing the foregoing title, is professor of English Bible and Missions in the Western Theological Seminary, Holland, Mich. The chief purport of this volume is to prove (1) that the ten tribes of Israel, carried into captivity by the Assyrians, were later amalgamated with the two tribes, and hence are "lost" only that they disappeared by this absorption; and (2) that the Davidic dynasty already has been restored in Christ. In other words, the Church is the nation of Israel "reorganized."

As to what became of the ten tribes we are not now particularly concerned, for whether or not they are now in existence, God's purposes for them will be carried out. We know, however, that James addressed his epistle to the twelve tribes of the dispersion, and so did Peter his first epistle. Also when Paul made his defense before Agrippa they were still in existence (Acts 26:7), and the last picture in the Bible that we have of Israel is a twelve-tribed nation (Rev. 12:1-7). We are equally certain that the Bible nowhere teaches that the Christian Church is the continuing nation of Israel.

Reunited Israel

Although after the Babylonian captivity the distinction between the names "Jews" and "Israelites" may have been largely obliterated, this does not mean that God's ultimate purposes for Israel have been abandoned, nor that all the prophecies concerning the literal descendants of Jacob have been fulfilled. Partial fulfillment is not complete fulfillment.

The author seeks to prove from Isaiah 11:11-13; Jeremiah 3:18; Ezekiel 37:19-22, and Hosea 1:11 that the union of the ten tribes with the two there prophesied is already an accomplished fact. But in each instance the context shows that the reunion is still future. The mistake of the author, a not uncommon one, is to fix upon certain statements without regard to the context.

We are pleased to have the author show that Israel will be restored to their own land (Isa. 14:1; Jer. 23:8; Ezek. 28:25, etc.), but he errs in claiming that these prophecies were fulfilled at the return from Babylon. The restoration of Israel is among the last events to be accomplished before this present age ends, as the contexts reveal.

Israel will be victorious over all their enemies, he declares (p. 34), which of course, is true, but were the returned Jews under Ezra, Nehemiah and their descendants thus victorious? Were they not still subject to the Romans when Christ the King was upon the earth? Christ even prophesied the total destruction of their

city and temple, and their world-wide dispersion. Yet in God's own time the nation will yet wage victorious warfare against her enemies. Four quotations are given to prove that the reunited people should be ruled by "David their King" (p. 35). But when? In each instance the context reveals that it will be when Christ comes the second time.

The reunited nation will come into a new relation to God through a new covenant (Jer. 31:31), and be a source of blessing to the whole world (p. 36), but if the author had gathered from the context the meaning of "in that day," he would not have claimed that Micah 5:6 and Isaiah 19:24 have been fulfilled.

Other Errors

We regret further, that the author has not examined the chronology connected with the final fulfillment of the Old Testament prophecies, and has not been careful to note the locality of these fulfillments.

For example, the covenant of blessing to all nations was to be only through the physical seed of Abraham (Gen. 18:18), but up to the present the descendants of Abraham have not been such a blessing to the nations, but the reverse. Again, before the nation departed from Mount Sinai its history was forecast in the twenty-sixth of Leviticus. They would be scattered among all nations, as at present (vv. 33-39), but when they should confess their sins God would fulfill the covenant made with their fathers (v. 42). Furthermore, upon the plains of Moab, forty years later, another forecast of their history was made for the benefit of the new generation. Although scattered among all nations, few in number, and in tribulation, God promised He would not forget His covenant (Deut. 4:27-31). That they will so turn, and at the time specified ("the latter days"), is proved also by Zechariah 12:9-13:1. In Deuteronomy 28 we have another picture of the present world-wide scatterment of the nation (vv. 64-68). But this status will have an end, as prophesied in 30:1-10.

Israel's Home

Professor Pieters ridicules the idea that the throne of David is "historical and geographical." Having decided that the Church is "reorganized Israel," he has no recourse but to explain the mission of Israel to the world as wholly spiritual (p. 90); and if spiritual, only temporary (p. 91). The earthly throne of David becomes a thing of the past, therefore, and the everlasting covenant made with Abraham, and Isaac, and Jacob, and David has been abrogated. Hence "Christ, entitled as He was to sit upon an earthly throne, chose to exercise His rights as King rather

in not doing so, but in reorganizing His people into something greater and grander, far more in accordance with the original spiritual mission of Israel, than any nation could possibly be, namely, into a worldwide spiritual brotherhood" (p. 92). This language is not convincing to one who knows and believes the prophecies concerning Israel and the Church, and distinguishes between them.

Said Christ to the Twelve, "In the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28). The twelve tribes were located in Palestine, and never have the apostles reigned over them. Furthermore, the time of those thrones is to be "in the regeneration when the Son of man shall sit upon the throne of his glory." That such language refers to the second coming of Christ is proved by Acts 3:19-21.

The New Covenant

The author makes much of the new covenant instituted with the Lord's Supper (Luke 22:20; I Cor. 11:25). All are agreed that this belongs to the Church, and is based upon the atonement on the Cross. Its superiority to the Sinaietic covenant is shown in II Corinthians 3:7-11. But can this mean that the old covenant was abrogated for Israel when the new covenant was instituted for the Church? Dr. Pieters claims that this new covenant was the fulfillment of Jeremiah 31:33 (p. 75), but since the Jewish nation rejected this new covenant and placed themselves outside of its benefits, how can it have any application to them during this period of their national rejection?

An examination of the new covenant in Jeremiah 31 will prove this to be the case. Not a thing in it belongs to the Church. "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people" (v. 1). Just what period is referred to by "at that time," is indicated in the preceding chapter, which portrays the nation in its own land, secure from all its enemies, and ruled over by its own prince "in the latter days." Ephraim, or the ten tribes, is particularly mentioned as in favor with God (vv. 5, 6, 20). Both the chronology and geography of this new covenant forbid that it was fulfilled when the Lord's Supper was instituted for the Church. We know through Zechariah, that "in that day" this new covenant will be based upon the cleansing blood of the fountain opened in Jerusalem for the house of David (13:1). The new covenant cannot become operative for Israel until Jesus Christ returns for that purpose.

A Metaphorical King

The author admits that "when Jesus Christ came as 'king of Israel' (John 1:49) He was entitled by inheritance to sit upon the earthly, political throne of David, beyond a doubt" (p. 91). With this we agree, but we do not agree that Jesus sought to make it plain "that He was to be a King of a very different kind" (p. 92). This amounts to saying that the kingly prophecies concerning Christ were wrong, and that He sought to reshape them so that the Jewish nation could understand them. Was God unable to prophesy in lan-

guage which could be understood by the people He addressed?

It is true that Jesus was the lineal descendant of David and was born King of the Jews, but by them was also rejected. He never yet has sat upon the throne of His father David (Luke 1:31-33), nor reigned over the house of Israel. The only prophecy quoted by Dr. Pieters as having any bearing upon the subject is Acts 15:14-18, but this passage is plain enough according to our understanding of the program of God for the establishment of His earthly kingdom. According to this speech of James that program is in three phases:

(1) God is now visiting the Gentiles to take out a people for His name. This movement began on the Day of Pentecost, is selective, and will continue until the Church is completed. But what about Israel during this period? Amos tells us in the ninth chapter. Sifted among all nations (v. 9); yet not forever, but only until the times of the Gentiles be fulfilled.

(2) "After this I will return." The word "return" is notable, for it is the interpretation placed by the Holy Spirit on the time mentioned in Amos 9:11, namely, "in that day," when God will raise up the tabernacle of David which is fallen. Ac-

cording to the Holy Spirit's interpretation, "after this" and "in that day" refer to the same time, and that time is not in the past but is still future. Israel will again be back in the old homestead, the wasted cities will be rebuilt, and prosperity will prevail. They will be so securely planted upon their land that they never again shall be plucked up (vv. 14, 15), "saith the Lord thy God."

(3) The third and culminating phase will be the completed evangelization of all the nations (Amos 9:12; Acts 15:17).

Israel and the Church belong to two distinct dispensations. They have different origins and destinies. The sphere of the one is localized, the other is universal. The place of ultimate blessing for Israel was, and will be, in their own God-given land, while the road to the blessing and presence of God for the Church is to go forth and disciple all nations. Israel is God's earthly people, the Church is heavenly. We are here temporarily to witness for God, but our citizenship is in heaven. How impossible therefore to transfer to the Church that which belongs only to Israel? And how equally futile to try to dispose of the nation of Israel before God has had a chance to carry out all of His final purposes for that nation?

More Six-Minute Stories, by John Edward Charlton.

A book by the same author, entitled *Six-Minute Story Talks for Children*, was reviewed in the May issue of the current year. Because of the reception of this book, one of similar tales followed. By aid of imaginary conversation maintained by boys and girls with birds and animals, lessons strengthening to Christian character are taught.

154 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. J. E. C.

Angola: The Land of the Blacksmith Prince, by John T. Tucker.

Rev. Alexander McLeish, editor of the World Dominion Survey series, to which this title is a recent addition, points out in his Foreword, that "several interesting facts are recorded, as the appointment of the first Bantu bishop, the printing of the first Bantu book, the use of an Arab platen press by the Brethren, the existence and results of old indigenous schools, the story of Queen Nzinga, the growth of an indigenous church in San Tomé and other matters."

The author is a missionary of the United Church of Canada, principal of the Currie Institute, Dondi, and secretary of the Angola Mission Conference. His earlier work on *Drums in the Darkness* records the remarkable power of the gospel as a redemptive force among the heathen of Angola. In this book he clearly sets forth the missionary situation in the Portuguese Colonies, and it is hoped the perusal of this painstaking study will spur to action such Protestant societies as may be planning to enter the still great unoccupied areas within their boundaries.

Statistical tables at the end of the book epitomize results for both Catholic and Protestant missions. The use of half-tone cuts and maps showing mission stations and the location of tribes, add considerably to the value of the survey.

180 pages. 10x6½ inches. World Dominion Press, New York. \$1.35. J. R. R.

Orientals in American Life, by Albert W. Palmer.

Dr. Palmer is an interesting writer. He presents his subject in the following six chapters: The Transformation of Chinatown; What about the Japanese? America's Newest Oriental; the Filipino; Light from Hawaiian Experience; The Riddle of the Future; and How the Church Can Help. This is followed by some interesting tables and a comprehensive bibliography. The problems cast up to view by the author are most vital and challenging. But he seems to fail to grasp the meaning of the purpose of the Church. Chris-

tianity is not a solvent for the social and racial problems of the world, but for the salvation of the members of the human race. If the peoples from foreign shores would be really introduced to Jesus Christ, and they in turn would make Him their Saviour and Lord, all difficulties would banish.

212 pages. 8x5½ inches. Friendship Press, New York. \$1.00. P. B. F.

Modern Tendencies in World Religions, by Charles S. Braden.

Dr. Braden has given us a very readable and enlightening survey of changes occurring in all the major ethnic faiths. It is not a study of the historic contents of these religions, but deals with the reforms, modifications, and tendencies resulting from the impact of modern modes of thought, particularly the stream of things emanating from western centers of culture.

While the author's purpose does not include a discussion of Christianity, he gives us a little hint, in the introductory chapter, as to how he is accustomed to handle the subject in his classroom lectures, when he suggests, for instance, that the so-called higher criticism has completely modified the nature of the authority of the Bible, and has caused a total abandonment of its use as in any sense an authoritative book.

Whatever Dr. Braden's opinion about Christian things may be, there seems no reasons why his book should not be commended to all students and ministers as a helpful study of the subject with which it deals. Indeed it is the best treatise of the kind we have seen.

343 pages. 7½x5¼ inches. The MacMillan Company, New York. \$2.50. W. H. H.

An African Prophet, by W. J. Platt.

The missionary-minded have long known of William Wade Harris, the African Prophet of the Ivory Coast, but until recently reliable information has been meager and somewhat fragmentary. Even now there is no wealth of detail, but such as there is has been brought together in this book by one who has had unusual opportunity to observe the mass movement which he began. A study of background material and the psychology of conversion from the point of view of the African mentality and culture help the reader better to understand this phenomenon. Closing chapters tell how the Harris Christians are finding their regimentation in the well ordered life of the Methodist Mission which heeded their call for church fellowship.

157 pages. 7½x5 inches. Student Christian Movement Press, London. 75 cents. J. R. R.

What of the Night? by Arthur I. Brown.

Twelve editions of this booklet have been printed, hence many Christians already have a fuller knowledge of the imminence of our Lord's return. Its successive chapters deal with the time of the end, signs of the Church, Jewish signs, and signs in the nations.

61 pages. 7½x5 inches. Fundamental Truth Publishers, Hoytville, Ohio. 35 cents. G. S.

Birth Control for Saints and Sinners, by Teunis Oldenburger, Th.M., Th.D.

This is a thorough examination of the religious and social aspects of a very serious danger threatening the life of our civilization, and one which the author shows is widespread and has even won approval from certain denominations he names. After sketching the history of the agitation, and stating at length the arguments urged in its favor and then those in opposition, he discusses the Bible's teaching on the subject, the responsibility of churches and the government in checking it, the essential requirements for happiness in married life, and closes with ninety-five theses summarizing his views. Although this book is too repetitious and in places carelessly written, it should be helpful to adults, for whom alone it is intended.

330 pages. 7½x5 inches. Calvin Press, Grand Rapids, Mich. \$2.50. H. E. S.

The Shadow of the Broad Brim, by Richard Ellsworth Day, D.D.

All good biographies of Spurgeon in this his centennial year are welcome, but this book is excellent for its revelation of his spiritual life as told in detailed study of various stages in his growth. He is truly styled heir of the Puritans and Calvin's greatest successor, being all his days a zealous student and admirer of the latter's works as well as Bunyan's, whose literary gifts he might be said to inherit, though of Dutch and not English descent. His pre-eminent devotion to Christ is also made evident, and new light is thrown on the influence of his wife in developing this prince of preachers. Baptists owe their large place among church bodies to him, for theretofore they were insignificant. We regret the author has confessedly been careful only to skirt the borders of controversy, as his subject was an early leader in opposition to Modernism, but this book will prompt readers to study this point elsewhere.

236 pages. 7x5½ inches. The Judson Press, Philadelphia. \$1.50. H. E. S.

Buchmanism: An Appraisal, by William J. Jones, M.A.

The occasion of this appraisal was the resolution passed by the last annual convention of the League of Evangelical Students, in which the general attitude of the League is expressed as being opposed to the movement. The purpose of the author is to point out the logical and practical objections to the movement in the light of the particular character of the League, both as an evangelical and a student movement, with which the author has been officially connected for several years. Not only is the author familiar with the literature of the Oxford Group Movement, but through his personal contact with it in its early days at Princeton University, and in later years when he visited colleges and universities in connection with the work of the League of Evangelical Students. His appraisal, therefore, is well worth having. The author characterizes this movement as "particularily anti-doctrinal, anti-intellectual. It is peculiarly gifted with the modern genius of evasiveness, of indefiniteness, or indistinctiveness of belief." These are bold claims, but supported by evidence. We should like to give a detailed review of this pamphlet, but this will not be necessary. We quote: "Extra copies of this article are available for free distribution. However, while not soliciting funds for this booklet, the League welcomes contributions to cover the cost of printing." Address the League of Evangelical Students, Wheaton, Illinois.

14 pages. 9x6¼ inches. G. S.
(Continued on page 584)

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

DR. GRAY'S ENGAGEMENTS

In addition to the announcement in our June issue, Dr. Gray gave two messages at Evansville, Ind., Sunday, June 24, under the auspices of the Rescue Mission, Rev. Ernest I. Reveal, superintendent. On Sunday, July 1, he preached morning and evening at the Memorial Presbyterian Church, St. Louis, Mo., and on the evening of July 16 he gave an address at Dayton, Ohio, at the Linden Avenue Baptist Church, under the auspices of the Dayton Ushers Association and the Alumni Fellowship of the Moody Bible Institute.

RECENT SPECIAL SPEAKERS

Rev. Wm. Denlinger, evangelist, Lancaster Pa.; Rev. Harry Lindblom, pastor, Lakeview Swedish Evangelical Free Church, Chicago; Rev. Oscar Lowry, Chicago; Miss Anna Lindgren, formerly an instructor at M. B. I., Los Angeles, Calif.; Rev. J. A. Youngberg, Bible Teacher, San Diego, Calif.; Mr. Arthur Nelson, under Scandinavian Alliance Mission, China; Mr. G. A. Lundmark, American representative for the Home of Onesiphorus, China; Rev. Isaac Page, district secretary, China Inland Mission; Miss Anna Schichi, under evangelical Synod, India; Mr. J. D. Hall, B. I. C. A., representing work in Kentucky mountains; Mrs. Christian Eicher, former missionary to India under Christian and Missionary Alliance; Mr. James Malis, missionary to India under Ceylon and India General Mission; Miss E. H. Steyrer, missionary to Central Europe under American European Fellowship; Miss Elizabeth Schreiber, home missionary under Oak Hills Fellowship, Bemidji, Minn.; Miss Eugenia Brown, superintendent of Gospel League Shelter, Chicago; Rev. Emil Green, Baptist Mission to the Jews, Philadelphia; Rev. Louis Aronson, Presbyterian Board of Home Missions; Rev. Arthur Glass, Baptist Mission to the Jews, Toronto, Canada; Mrs. Hugo Spitzer, West Canada Mission to the Jews, Winnipeg, Canada; Dr. E. S. Greenbaum, president, Hebrew Christian Alliance, and

representative of Episcopal Mission to the Jews, Montreal, Canada; Evangelist Harry O. Anderson, Los Angeles, Calif.; Rev. William O. Blount, Southern Baptist minister, Chicago; Rev. Charles D. Parrott, pastor, Presbyterian Church, Ilwaco, Wash.; Rev. Charles G. Arras, pastor, First Presbyterian Church, Burley, Idaho; Rev. E. C. Richter, pastor, Exposition Park Presbyterian Church, Dallas, Tex.; Rev. Samuel A. Johnson, pastor, Presbyterian Church, Piper City, Ill.; Rev. T. A. Osborne, Santa Monica, Calif.; Dr. S. E. Long, Bible teacher, Indianapolis, Ind.; Rev. H. C. Caviness, evangelist, Portsmouth, Va.

FACULTY AND STAFF ENGAGEMENTS

Iris Ikeler McCord, June 5, Young People's Legion, Salvation Army Corps, No. 16, Chicago.

W. Taylor Joyce, graduation of Correspondence School classes, as follows: June 3, Gridley, Ill.; June 4, Sparland, Ill., and Peoria, Ill., classes at Peoria; June 17, Allegan, Mich. Other addresses: June 3, Salem Orphanage, Flanagan, Ill.; June 17, Community Church, Merson, Mich.; June 30, Radio Rally, La Salle, Ill. Clarence H. Benson, June 3, Northwest Gospel Tabernacle, Chicago; June 25, district conference, Illinois Christian Fundamentals Ministers' Association, Chicago.

Solomon Birnbaum, June 3, Northwest Gospel Tabernacle, Chicago.

Dr. P. B. Fitzwater, June 3, Lakeview Swedish Mission Church, Chicago; June 4, Conference, rural pastors of Winnebago Presbytery, Gresham, Wis.; June 10, Fellowship Class, Buena Memorial Presbyterian Church, Chicago.

D. L. Foster, June 3, First United Brethren Church, South Bend, Ind.; June 10, young people's service, First Swedish M. E. Church, Chicago; June 17, Grace Gospel Tabernacle, Chicago; June 24, young people's meeting and evening service, Madison

Street Church, Oak Park, Ill.

Dr. W. H. Hockman, June 17, Brighton Mennonite Mission Chapel, Chicago; June 23, annual missionary gathering Cuyler Mission Church, Chicago; June 24, young people's service, Buena Memorial Presbyterian Church, Chicago.

Harold L. Lundquist, June 3, Bible class, First Swedish Free Church, Chicago; June 17, Lakeview Swedish Mission Church (English Service), Chicago; June 19, meeting under auspices of Christian Companionship Club and Friendship Club, Moody Memorial Church, Chicago; June 21, 22, 23, Central Keswick Conference, Ivanhoe Temple, Kansas City, Mo.

Dr. H. Framer Smith, June 17, closing day of dedication services of new tabernacle, First Baptist Church, LaSalle, Ill.; June 18, morning Bible talk over WJTB, LaSalle; June 24, Grace Gospel Tabernacle, Chicago; June 25, district conference, Illinois Christian Fundamentals Ministers' Association, First Evangelical Church, Glen Ellyn, Ill.

Kenneth S. Wuest, June 17, young peoples' meeting, First German M. E. Church, Chicago.

William M. Runyan, June 24, Hyde Park M. E. Church, Chicago.

TWO DAYS AT WINONA LAKE

The Institute, on invitation of Dr. Biederwolf, will have two days at Winona Lake this month, Thursday and Friday, August 16 and 17. Thursday will be Jewish Mission Day, when the speakers will be Dr. James M. Gray, Dr. Henry Ostrom, Max I. Reich, Joseph S. Flacks, H. B. Centz, A. B. Machlin, and S. Birnbaum.

Friday will be Moody Bible Institute Day, with the following speakers: Dr. James M. Gray, Dr. H. A. Ironside, Oscar Lowry, and H. McC. Lintz.

An Alumni reunion will be held on the seventeenth at 4 P. M., with an address by Dr. Gray.

FELLOWSHIP GROUPS

The Lancaster (Pa.) Fellowship Group, Madge V. Taylor '29, president, had the privilege of a message from Captain Wallis at its June meeting. This group is one of the most active of the Alumni Association, reporting frequent seasons of blessing and inspiration.

The Harrisburg (Pa.) Fellowship Group met May 14 in the United Brethren Church, of Harrisburg. Herbert E. Kann '32, conducted the meeting with around seventy former students present. President Annette brought an inspiring message. Officers to serve for the coming year are: Charles R. Beittel '17, president; Sara Lackey '20, vice-president; Bessie March (Cor. Sch.), secretary; E. Marion Gluck '30, treasurer.

The Seattle (Wash.) Fellowship Group, through Mrs. Elmer Jenkins '17, secretary,



Evening School Picnic at Lincoln Park, Saturday, June 16, 1934

wires news of a meeting with James R. Smith '92, Fort Defiance, Ariz., as special speaker. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. 1:3), was the designated greeting.

ANNOUNCEMENT

The Chicago Fellowship announces, through its president, T. Donald Gately '30, that it will sponsor the annual reunion of former M. B. I. students at Cedar Lake (Ind.) Bible Conference, Saturday, August 25, 3 to 6 p. m. No formal program; a season of refreshing fellowship; and afterwards a basket lunch. If auto drivers can carry extra passengers, or if some desire transportation on a share-the-expense basis, phone the Alumni office, Diversey 1570.

STUDENTS OF OTHER DAYS

Kenneth R. Bliss '31, has closed his second year as pastor of the First Baptist Church, Mexico, N. Y. Souls have been born again and a gospel team has been organized among young people. Mr. Bliss writes that he has had the privilege of opening the doors of a little Baptist church seven miles from his field. Evangelistic meetings there resulted in 45 professed conversions and several restorations. He asks prayer for this work.

William L. Porter '94, has just closed a nine-year pastorate at the Immanuel Congregational Church of St. Paul, Minn. He has been appointed Stated Clerk of the Presbytery of Minneapolis, and requests prayer for God's help and guidance in this work.

Alberta Skinner '28, Duchnovicova 9, Uzhored, Podkarpatska Rus, Czechoslovakia, praises God for the opportunity to sow the seed of His imperishable Word in the hearts of young and old. She says that though the Easter Service in a cathedral there lasted almost three hours, there was only ceremony, and no life-giving message. "Hearts hungry for the bread of life received tinsel."

Valdo Petter '22, and Mrs. Petter (Laura A. Rohrman '23), Ashland, Mont., unable because of health to go to Africa, are stationed among Cheyenne Indians, but cannot do full work because of physical disability. They ask prayer for an awakening, and close with this note: "Mission established here seventeen years, but no converts yet!"

Steven Van Egdom '28, and Mrs. Van Egdom (Avis M. Roovaart '28), write from Dagua, Valle, Colombia, S. A.: "We were forced to leave Buenaventura on account of sickness and physical weakness due to climatical conditions. We are now located in this little town in the mountains with access to a large field where very little Christian work has been done."

Collier C. Kirby '14, 95 Division St., Schenectady, N. Y., writes that he does

free lance evangelistic and pulpit supply work. He is at present employed as proof reader by the Maqua Company, a subsidiary of General Electric, and teaches a young men's class in the Sunday School of the Tabernacle Baptist Church. He says, "I can never praise God enough for the help and training I received at Moody, and it is on my daily prayer list."

Mrs. Cornelius Pontier (Olive Bettel '24) has been working, with her husband, in Catata, Bie, Angola, West Africa, for several years, and though the people seem slow in grasping the truth, yet they have a Sunday School of 118, and a catechumen class of 32 preparing for baptism. Besides the work in the village they carry on an extensive work in surrounding villages.

Herbert G. Tovey '14, who has served on the faculty of the Bible Institute of Los Angeles for eleven years, and more recently as director of its Music Course, has been honored with the degree of Doctor of Music by the Houston (Texas) Bible Institute, the California Christian College acting for that institution in publicly conferring the degree at its June commencement.

J. Clarence Anders, M.D., '18, writes of victories in far-off Africa, at Ogbomoso, Nigeria, where his medical mission work is under the auspices of the Southern Baptist Foreign Board. A new building has recently been completed, one wing of which will be occupied by native nurses, the other by motherless babies. Dr. Anders presented diplomas to three graduate nurses a few weeks since.

Edna H. McWilliams '04, 735 S Street, Fresno, Calif., writes of the joy she had experienced in her years of service in children's work in the churches of her home city. "Thanks be to the good old Bible Institute and the inspiration that comes through the pages of the Moody MONTHLY."

Ingersoll Olmstead, Jr. '23, writes from Pacific Beach, Calif., that God is wonderfully helping his family out in that land of glorious sunshine during a time of enforced inactivity because of ill health. Two sons, Frederick and John, have been attending the John Brown College, Siloam Springs, Ark., and have been graciously converted, also in their school work making the honor roll.

Clarence Milburn Keen '18, 44 Milton St., Williamsville, N. Y., is seeing gratifying advance at the Baptist Church of which he is pastor. A recently organized correspondence class in Great Epochs of Sacred History, has 58 enrolled students, and some 30 others in attendance. Mr. Keen recently helped Howard A. Keithly '20, in a revival work at the Calvary Baptist Church, Buffalo, and also was the speaker at a young people's banquet at the Prospect Avenue Baptist Church, Buffalo, George Alden Cole '16, pastor.

Richard S. Deursen '30, pastor of the Sandstone, Minn., Bible Church, is a director of the Sandstone Bible Camp for Young People. In its conference he will be assisted by Mrs. Deursen (Anna Van der Werf '28) and Lois Hover '28, who has been accepted for missionary work in the Belgian Congo by the Africa Inland Mission.

John S. Dick '18, and Mrs. Dick '18, Chotzeshan, Suiyuan Province, P. S. Line,

North China, write that they are in the Lord's work "in the Mission of the K. M. Brethren," praising Him for daily nearness and care and the opportunity for witnessing.

George R. Bernhard '08, on May 8 celebrated the eighth anniversary of his pastorate in the West Second Avenue Presbyterian Church, Columbus, Ohio. The years have been fruitful and victorious. The church rejoices in the life and work of its large Sunday School, Christian Endeavor Society, and especially of its spiritual prayer meetings with from 75 to 90 in regular attendance.

Emma Mathys '29, Kijabe, Kenya Colony, E. Africa, has made a complete recovery from a severe surgical ordeal, and in recent weeks has been making a wide evangelistic tour. Her report abounds in praise for abundant blessings from God.

Elsa E. Grantland '30, whose work among the mountaineers is near Greenville, Tenn., was a recent Institute visitor. Her health has greatly improved, and she is rejoicing in spiritual victories in her work.

Wilma G. Raymond '23, appreciates the prayers of M. B. I. friends, which have sustained her through eleven years as a patient at the Sunnyrest Sanatorium, Colorado Springs, Colo. She writes, "I have failed physically this past year. Please continue to pray for me."

Marie Strouse '26, Indian Mission, Winnebago, Neb., requests prayer for her work. She has charge of thirty Indian boys of all ages.

G. R. Gustafson '26, Lungshien, Shensi, China, notes the following on an information blank: "Rejoicing in the Master's service. Seeing revival fires burning. Natives seeking salvation in Christ. God bless the school that D. L. Moody founded."

Harold H. Pitt '27, and Mrs. Pitt (J. Beatrice Walker '25) are happily engaged in missionary work in the Ozark Mountains of southwestern Missouri. They ask prayer for "the hard cases of this community." They give their address as 555 Barry Ave., Chicago.

Clarence W. Woppard '32, c/o Mr. Seth Buffum, Montezuma, Iowa, is serving two M. E. Churches, at Blue Point and Searsboro, Iowa, under the Lord's blessing.

Simon A. R. Johansson and Mrs. Johansson (Minnie L. Johnson '21) have since their furlough in 1932 been stationed at Mandulwar via Taloda, West Khandesh, India. Three native evangelists, three Bible women, and two teachers, all former orphanage children who have received their training in the mission schools and institutions, are now sharing the joy of winning their own people for Christ. Mr. and Mrs. Johansson request the prayer help of their friends in the homeland.

MARRIED

Merkel W. Good '31, and (Lida) Jeanne Little '31, June 2, Chicago.

Kenneth Etchison and Meda Berge '30, May 11, Sterling, Ill.

George Geyer '33, and Gladys Brong, "recently." Mr. Geyer is pastor of the M. E. Church, Preston, N. Y.

(Continued on page 584)

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THE LA SALLE RADIO RALLY

The Director of the Radio Department was approached several months ago by Rev. P. B. Chenault, pastor of the First Baptist Church, La Salle, Ill., with the suggestion that a Radio Rally be held in that city for the multitudes of listeners to W-M-B-I broadcasts who live up and down the Illinois Valley. Mr. Chenault, a zealous alumnus of M.B.I., in his activities in La Salle, and in many other places in that region of the state, has constantly acknowledged his appreciation of the W-M-B-I ministry and its influence for good.

His proposal was favorably considered, and Saturday afternoon and evening, June 30, fixed as the date. The meetings were held in the new tabernacle, which was built and recently dedicated to care for the large and eager congregations that attend upon Mr. Chenault's Bible ministry. Both the afternoon and evening services were given over to programs of gospel music, testimonies, and brief Bible messages.

The group of W-M-B-I speakers and musicians who provided the program were deeply moved by the fact that the throngs that crowded the auditorium were there for more spiritual reasons than merely to see those whose voices were familiar to them over the air. The program was approached with much prayer, and it proved to be a season of power and blessing.

Congregational singing swelled forth under direction of Mr. Loveless, with Vivian Kretz Amsler and Howard A. Hermansen at the pianos. The Jeduthun En-

semble, with violins, cello, and piano, contributed much to the spiritual interest of the hour. Mr. and Mrs. Robert Parsons gave vocal aid, and Mr. Parsons' saxophone numbers thrilled every hearer. Miss Edna Stephenson fitted into the program on various occasions. Her singing in the tabernacle, as always over the air, was rich in blessing for all who heard.

A feature of the afternoon program that the boys and girls will not forget was the period devoted to the "Know Your Bible Club." Miss Theresa Worman, known to all the boys and girls as "Aunt Theresa," was welcomed most heartily by the great company of children, and had the special delight of placing a K.Y.B. Club pin on a number of those who had not before become enrolled as members. Following a brief and fitting gospel message a number of the older ones responded to Miss Worman's invitation and yielded their lives to Christ as Saviour and Lord. The service was rich in meaning, and will doubtless be regarded as the spiritual birthday of a number of those bright and promising boys and girls.

Fitting and inspiring messages were brought at both the afternoon and evening sessions. Rev. W. Taylor Joyce, Director of the Correspondence School and of the Radio School of the Bible, whose voice is familiar to the great radio family, spoke at the afternoon service on the futility of life if Christ be not the pilot of the ship. A deeply spiritual influence was felt upon the entire audience through this message.

Mr. Loveless was the evening speaker.

With characteristic definiteness and clarity of utterance he spoke of four types of lives that may be found among professing followers of Christ: Those who live after the flesh; after the fashion; after the feelings; and those who live victoriously, because they live by faith.

The Radio Rally of the Illinois Valley will be long remembered by the multitudes in attendance as a time of spiritual refreshment and inspiration. Perhaps this region has set an example that may be followed by other communities where there are many faithful listeners to the W-M-B-I gospel programs.

AIDING UNHOLY CAUSES

The question arises, What responsibility do I have about the contribution of money to a cause which, from a religious standpoint, is not sound? We read in the Second Epistle of John that we are not to receive into our homes or bid God-speed to any man who brings another message except the gospel of Christ. This epistle is explicit. If we entertain a modernistic minister in our home or support him with our money, we are a party, so John says, to the program of that minister.—Bob Jones.

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MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, August 5, 12, 19, 26
11:00 A. M.—Moody Memorial Church
12:30 P. M.—Organ Program
1:00 P. M.—Swedish Service
1:30 P. M.—Norwegian Service
2:00 P. M.—Service of Worship and Praise

Monday, August 6, 13, 20, 27
10:30 A. M.—Devotional Hour
11:30 A. M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Music
3:00 P. M.—"I See by the Papers"
6:00 P. M.—Piano and Organ Duets—Musical Ensemble
7:00 P. M.—Radio School of the Bible—Iris Ikeler McCord

Tuesday, August 7, 14, 21, 28
7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Short Story Hour—Mrs. McCord
11:30 A. M.—Continued Story Reading
12:00 M.—Organ Program
12:30 P. M.—Message
1:00 P. M.—Organ Program
2:30 P. M.—Scandinavian Service
3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce

Wednesday, August 1, 8, 15, 22, 29
7:00 A. M.—Sunrise Service
10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Special Program
3:00 P. M.—Radio School of the Bible—Mrs. McCord
6:00 P. M.—Music and Feature Program

Thursday, August 2, 9, 16, 23, 30
7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Missionary Hour—John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Organ Program
12:30 P. M.—Message
1:00 P. M.—Organ Program
2:30 P. M.—Special Program
3:00 P. M.—Music
3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum

Friday, August 3, 10, 17, 24, 31
10:30 A. M.—Radio School of the Bible—Mrs. McCord
11:00 A. M.—Music
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Radio School of the Bible—Rev. H. L. Lundquist
3:00 P. M.—Home Hour
6:00 P. M.—Special Program
6:30 P. M.—Question Hour
7:00 P. M.—Jeduthun Ensemble
12:00 P. M.—Midnight Hour

Saturday, August 4, 11, 18, 25
10:30 A. M.—K. Y. B. Club—Theresa Worman
11:00 A. M.—Church School Period—Music
11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Birthday Request Program
12:45 P. M.—Message
1:15 P. M.—Music
2:00 P. M.—"Mother Ruth"
2:30 P. M.—Musical Program
3:00 P. M.—Plain Talks

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God's Unspeakable Gift, by H. A. Ironside.

These sermons were delivered to the congregation of the Moody Memorial Church by this well-known pastor, H. A. Ironside. The pastor seems to be at his best in these evangelistic messages on the way of salvation. Excellent reading for the saved and something as well to place in the hands of the unsaved.

192 pages. $7\frac{1}{2}$ x 5 inches. Pickering and Inglis, London. 75 cents. D. L. F.

Educate for Total Abstinence, by Ada Rose Demerest.

This "Handbook for Use in Temperance Education" is designed for teachers of Juniors and Intermediates. Themes dealing with alcohol as it concerns health, athletics, safety, patriotism, attending to one's best, and one's fellow man are woven into worship programs with Scripture and prayer. Other helpful features are interesting temperance stories, suitable hymns, and a handy reference list.

94 pages. 8 x 6 inches. The Standard Publishing Company, Cincinnati. Cloth, \$1.00; paper, 60 cents. J. E. C.

Songs for Primary Children, compiled by Helen Lyons and J. E. Sturgis.

Among the sixty-six selections in this book are songs well suited to the various themes of primary programs and special occasions, as well as to the needs and understanding of the children.

9 x 6 inches. The Standard Publishing Company, Cincinnati. J. E. C.

The Oxford Group Movement, by G. C. Gast, D.D.

Since Mr. Buchman is still listed as a Lutheran minister it is interesting to have this "investigation and criticism" from one who also is a minister of that denomination. As factors in the success of this movement, the writer suggests two: "The magnetic personality of its leader, and its conversion technique." As to conversion, this is accomplished chiefly through "sharing" and "guidance." The former is practiced mostly in the so-called house parties, which are carefully planned affairs, usually in some luxurious mansion borrowed for the occasion, but at times in one of the best hotels. In Chicago it was the Drake. The author then explains the technique of the five C's—"confidence, confession, conviction, conversion, and continuance" (pp. 8, 9). The next five pages are devoted to the subjects of "sharing" and "guidance," as practiced in Buchmanism, but showing their unscripturalness as thus practiced (pp. 9-16). The movement then is criticized as a whole. The fairness of the author is shown in his discussion of "Some Redeeming Features of the Movement," in which he draws some practical lessons for the Church at the present time. This is one of the most judicious treatises we have seen.

29 pages. $7\frac{1}{2}$ x $5\frac{1}{4}$ inches. The Lutheran Book Concern, Columbus, Ohio. 40 cents. G. S.

D. L. MOODY'S BOOK FUNDS

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Pioneer	46	144.83
Prison	99	296.91
Restoration	43	142.50
Spain	2	4.00
Free Tract	9	8.90

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Wilbur H. McNicol and Thelma Martin '33, June 1, Protection, Kan. (Address, Springfield, Colo.)

Carl C. Ohlson '31, and Beatrice Lillian Price '34, July 7, Oak Park, Ill. (Address, Washington Island, Wis.)

Merrion Thomas Woodall '28, and Lillie M. Wallin '28, June 23, Chicago.

Malcolm M. Hagood '28, and Mattie Louise Guthrie, June 26, Shawnee, Okla. (Address, 1325 Garrett, Dallas, Tex.)

Roland C. Aggers '33, and Natalie Anne Morris '33, June 16, Chicago.

Glen W. Brehm '34, and Mabel I. Turner '32, June 30, Farmington, Mich. (Present address, 1302 N. LaSalle St., Chicago.)

James William Johnson, Jr., '32, and Suzanne M. Hudson, June 12, Vernon, Mich. (Mr. Johnson is attending Northern Baptist Seminary, 3040 Washington Blvd., Chicago.)

BORN

To R. Lynn Van Sickle '30, and Mrs. Van Sickle (Katherine A. Strong '30), a daughter, Katherine Louise, May 9. Present address, 45-28 Smart St., Apt. 4-A, Flushing, Long Island, N. Y.

To R. H. Blackburn '29, and Mrs. Blackburn (Dorothy Stark '23), a daughter, Frances Jane, May 1. Address, 305 N. Broadway, Butler, Ind.

To Morris E. Rosene '24, and Mrs. Rosene, a daughter, Mavis Lenore, May 3, Sumner, Neb.

To Philemon L. Phillips '29, and Mrs. Phillips '30, a son, Keith Ardell, April 20. Address, White's Institute, R. 6, Wabash, Ind.

To Gustav Edwin Anderson '23, and Mrs. Anderson (Ruth C. Boyer '20), a daughter, Esther Lorraine, May 17, Chicago.

To Ingersoll Olmsted, Jr. '23, and Mrs. Olmsted, a daughter, Grace, April 12, Pacific Beach, Calif.

To John E. Gustafson '33, and Mrs. Gustafson (Bertha L. Safrstrom '32), a daughter, June Dolores, May 25, Chicago.

To Robert Greulick '27, and Mrs. Greulick (Gladys Erickson '27), a daughter, Donna, May 28, Royalton, Ky.

To Vernon Ryding and Mrs. Ryding (Grace Dahlstrom '26), a son, Norman Vernon, May 30, Negaunee, Mich.

To Samuel R. Decker '24 and Mrs. Decker (Mary E. Stephenson '23), a daughter, Lois Eleanor, June 6, Puerto Suarez, Bolivia, S. Amer.

To Moses I. Ben-Maier '29 and Mrs. Ben Maier (Rose R. Rothblatt '31), a daughter, Judith, May 31, Nazareth, Palestine.

AT REST

Caroline Ottinger '98, after several weeks of illness, welcomed the rest that came to her early in May at Los Angeles, Calif. She was strong in the faith and joyful in hope.

Walter S. Elliott '97, a veteran missionary in China, was called suddenly to his heavenly home May 23. A long and fruitful ministry is ended. Mrs. Elliott is returning to the States, and her daughter, Frances, will be with her in California. Another daughter remains in China in missionary service.

CLASSIFIED ADVERTISEMENTS

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Advertising under this heading 5 cents a word. Minimum, \$1.00. Copy due first of month preceding date of issue.

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EARN MONEY EASILY. SELL FINEST \$1 Christmas greeting assortment. Contains 21 beautiful folders. Amazing value. Everybody buys. Samples on approval. Also 50c seller. Doehla Co., Dept. 11-D, Fitchburg, Mass.

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BIRTHDAY AND EVERY DAY GREETING Cards with Scripture Text. Twenty-four cards for \$1.00. Fourteen cards for 50c. Edna L. Jube, 126 So. Marguerita Ave., Alhambra, Calif.

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The total amount of literature sent from June 1 to June 30, 1934: 5,896 Colportage Library books, 5,771 Evangel Booklets, 4,124 Pocket Treasuries, 47,089 Tracts, 10,970 Gospels of John (Horton edition), 530 Testaments, 45 Praise pamphlets (song pamphlets), 1 Bible Alphabet and Memory Work booklet.

Sent in: 514 shipments to 41 states, 1 shipment to Porto Rico, 1 shipment to the Philippine Islands, 4 shipments to Alaska, 530 shipments to Canada, 26 shipments to 14 foreign countries.

Africa Book Fund: 7 shipments: 65 Colportage Library books, 35 Evangel Booklets, 15 Pocket Treasuries, 47,089 Tracts, 10,970 Gospels of John (Horton edition).

Alaska Book Fund: 3 shipments: 24 Colportage Library books, 22 Evangel Booklets, 1 Pocket Treasury, 157 Gospels of John (Horton edition), 15 Testaments.

Army and Navy Book Fund: 3 shipments to 3 states: 60 Colportage Library books, 76 Evangel Booklets, 200 Pocket Treasuries, 510 Gospels of John (Horton edition).

Fair Station Book Fund: 4 shipments to 3 states: 35 Colportage Library books, 71 Evangel Booklets, 34 Pocket Treasuries, 79 Gospels of John (Horton edition), 25 tracts.

Free Tract Fund: 10 shipments to 9 states: 4,320 tracts.

French Louisiana Book Fund: 2 shipments: 36 Colportage Library books, 60 Evangel Booklets, 700 tracts, 50 Gospels of John (Horton edition).

General Mission Fields Book Fund: 5 shipments to 5 foreign countries: 53 Colportage Library books, 19 Evangel Booklets, 100 Pocket Treasuries, 710 tracts, 175 Gospels of John (Horton edition).

Hospital Book Fund: 80 shipments to 32 states, 1 shipment to Alaska: 1,509 Colportage Library books, 1,776 Evangel Booklets, 2,000 Pocket Treasuries, 17,751 tracts, 2,350 Gospels of John (Horton edition), 12 Testaments.

India Book Fund: 4 shipments: 139 Colportage Library books, 260 Evangel Booklets.

Latin America Book Fund: 2 shipments to 2 states, 1 shipment to Porto Rico, 10 shipments to 7 foreign countries: 489 Colportage Library books, 490 Evangel Booklets, 3,600 tracts.

Mountain Book Fund: 81 shipments to 12 states: 549 Colportage Library books, 370 Evangel Booklets, 307 Pocket Treasuries, 2,782 tracts, 869 Gospels of John (Horton edition), 367 Testaments, 20 Praise pamphlets, 1 Bible Alphabet and Memory Work booklet.

Negro Book Fund: 6 shipments to 6 states: 42 Colportage Library books, 32 Evangel Booklets, 1 Pocket Treasury, 835 tracts, 125 Gospels of John (Horton edition), 25 Testaments.

Philippines Islands Book Fund: 1 shipment: 12 Colportage Library books.

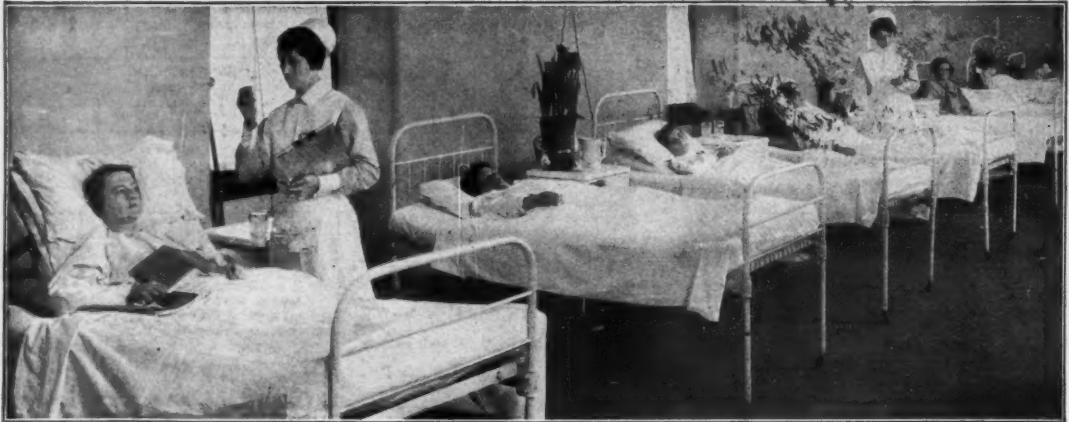
Pioneer Book Fund: 242 shipments to 14 states, 529 shipments to Canada: 1,830 Colportage Library books, 1,158 Evangel Booklets, 449 Pocket Treasuries, 7,071 tracts, 2,828 Gospels of John (Horton edition), 40 Testaments, 25 Praise pamphlets.

Prison Book Fund: 73 shipments to 26 states, 1 shipment to Alaska, 1 shipment to Canada: 887 Colportage Library books, 1,275 Evangel Booklets, 813 Pocket Treasuries, 7,985 tracts, 3,468 Gospels of John (Horton edition), 65 Testaments.

Railroad Book Fund: 1 shipment to 1 state: 21 Evangel Booklets, 125 tracts, 50 Gospels of John (Horton edition).

Reforestation Camp Book Fund: 9 shipments to 9 states: 151 Colportage Library books, 87 Evangel Booklets, 204 Pocket Treasuries, 565 tracts, 579 Gospels of John (Horton edition), 6 Testaments.

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